

**LIFE AND PHILOSOPHY**  
*of*  
**W·H·CHAMBERLIN**

**WAYNE C. BOOTH**





Digitized by the Internet Archive  
in 2016

<https://archive.org/details/chamberlinwh>

Lillian C. Broth





# LIFE AND PHILOSOPHY OF W. H. CHAMBERLIN

BY  
RALPH V. CHAMBERLIN

*Of all I see, in earth, and sky,—  
Star, flower, beast, bird,—what  
Part have I?*

*—Whittier*

SALT LAKE CITY  
THE DESERET NEWS PRESS  
1925

Copyrighted

1926

Ralph V. Chamberlin

Printed in the United States of America.



TO OUR MOTHER





# Table of Contents

---

## CHAPTER I INTRODUCTORY

	Page
The Individual and Society.....	11
W. H. Chamberlin.....	15
His General Ancestry and Heredity.....	18

## CHAPTER II CHILDHOOD AND EARLY INFLUENCES

Childhood Years .....	23
First Years at School .....	28
Early Religious Influences and Church Service.....	29
Adolescent Traits .....	32
Early Work and Responsibilities.....	35
Plans for Continuing his Education.....	37

## CHAPTER III STUDENT AND TEACHER OF SCIENCE

Study at the State University.....	39
Teaching at the Latter-day Saints College.....	43
Predilection for Mathematical Studies.....	45
Groping for a New Approach to Reality.....	48

## CHAPTER IV MISSIONARY TO THE SOCIETY ISLANDS

The Call to Serve as a Missionary.....	54
General Missionary Activities.....	56
Linguistic Work and Translations .....	58
Study of Nature and Psychology.....	61
Problems of Conscience and Religion.....	63
His Personal Religious Striving.....	70
Intuitionial Experiences: Mysticism.....	72
God in Nature.....	79
Some Results of His Years on the Islands.....	82

## CHAPTER V

### FROM SCIENCE TO PHILOSOPHY

	Page
Professor of Geology and Mineralogy at the Brigham Young College .....	89
Professor of Mathematics and Astronomy.....	91
Rejection of Materialism: The Inescapable Influence of Mind and Purpose.....	92
The Place and Value of Philosophy.....	108

## CHAPTER VI

### CONTINUED STUDY OF PHILOSOPHY AND RELIGION

Student and Teacher of Philosophy and Religion.....	112
Teaching Religion on the Basis of his Philosophy.....	118
His Teaching of the Life and Mission of Jesus.....	128
Termination of his Service at Logan.....	135

## CHAPTER VII

### CONFLICT OVER MODERNISM AT YOUNG UNIVERSITY

Professor of Ancient Languages and Philosophy at Provo	137
Heresy Charges Against Three Teachers.....	140
The Position of the Students.....	148
The Relations of Learning to Religion.....	152
His Attitude on the Relation of Evolution to Religion.....	155
Decision of the Accused Men to Leave the University.....	159

## CHAPTER VIII

### CONTRASTS AND PROBLEMS OF RELIGIOUS DEVELOPMENT

Differences in Interpretation Considered as Opportunities for Progress .....	161
The Efficiency of Institutional Morality versus the Right- eousness of Religious Ethics.....	166
The Eternal Spirit of Religion versus its Transitory Forms	170
Some Problems of Religious Education.....	176
The Relation of Psychology to Religion.....	184
The Test of the Objective Validity of Religion.....	191



## TABLE OF CONTENTS

9

### CHAPTER IX

#### PHASES OF HIS WORK AT PROVO

	Page
Religion and Perspective.....	196
The Essays on Nature.....	199
Certain Aspects of his Teaching and Influence.....	203
His Resignation Forced by Obstruction of his Work.....	208
Right and the Better Possession.....	213
Appreciation by his Students.....	215

### CHAPTER X

#### THE CREATIVE ACTIVITY OF THE SELF AND THE NATURE OF THE COSMIC POWER

A Year of Research.....	217
Diversity in Philosophic Systems.....	219
The Failure of Monistic Systems.....	221
Continuance of the Naturalistic Attitude as the Basis of Neo-realism and Behaviorism.....	226
Some Implications and Resultant Difficulties of the Neo- realistic Position .....	230
The Reality and Uniqueness of the Self.....	238
Greater Activity of the Self.....	241
The Consciousness and Purposiveness of the Cosmic Power .....	247
Evolution as an Expression of Purposive Activity.....	251
Conclusion of Work at Harvard.....	255

### CHAPTER XI

#### FINAL YEARS

Again in Utah.....	257
Renewal of Opposition.....	264
His Regard for the Individual.....	266
His Loyalty .....	268
Carrying On .....	270
His Return to Service at Logan.....	272
The Passing .....	274
Characteristics of his Personality.....	275

### CHAPTER XII

#### AS OTHERS SAW HIM

Personal Influence .....	280
Appreciations .....	281

### CHAPTER XIII

#### HIS THEORY OF REALITY

	Page
The General Position of his Philosophy.....	297
The Self as an Immediate and Irreducible Datum of Ex- perience .....	301
The Nature of the Self and its Activity.....	306
Selves as the Basic Realities.....	308
The Cosmic Power and the Conception of God.....	311
Habit Formation and Mental Growth in Relation to Ac- tivities in Nature.....	313
Body and Mind.....	316
Superhuman Purposive Activity in Nature.....	318
Summary .....	320

### CHAPTER XIV

#### HIS THEORY OF KNOWLEDGE

The Revolt Against Intellectualism.....	325
The Relation of Science to Pragmatism.....	327
Truth, Reality and Creative Freedom.....	329
The Inadequacy of the Philosophy of John Dewey.....	336
Vital Activity Primary both to Cognition and Feeling.....	339
Intuition Insight and Divine Guidance.....	341
Summary .....	343

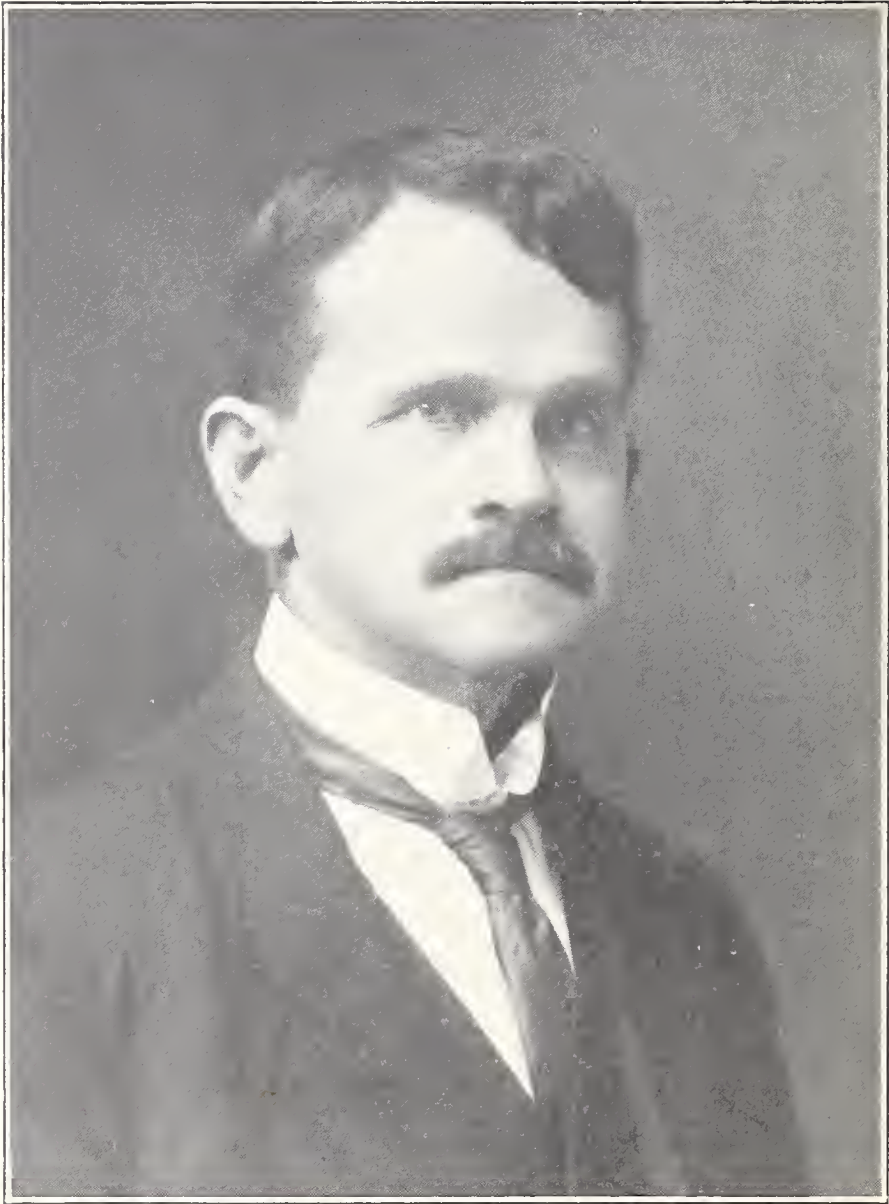
### CHAPTER XV

#### RELIGIOUS IMPLICATIONS

The Inter-relations of Philosophy and Religion.....	348
The Supremacy of the Spiritual.....	353
The Mystic or Intuition Experience of God.....	356
Absorption in the Material and Neglect of the Religious.....	358
The Nature of God.....	361
Man's Place in the World.....	368
God's Co-operation with Man.....	370
Freedom and Immortality.....	372
Conclusion .....	379







W. F. Chamberlin

# LIFE AND PHILOSOPHY OF W. H. CHAMBERLIN

---

## CHAPTER I

### INTRODUCTORY

#### THE INDIVIDUAL AND SOCIETY

There is a reciprocal relation between the individual and society. A person is prone to take his intellectual outlook, his moral standards, and his sentiments in general from the group spirit, the group consciousness, by which he is enveloped. Society tends to run all its members through a common mould, to stereotype them. Over-emphasizing this fact, some sociologists who have considered things only in the large have asserted that social changes take place independently of persons and are beyond individual control. Differences in society from generation to generation have been interpreted as due to ancestral conditions or social heredity in reaction to environmental changes.

On the other hand, as William James insists, those who follow more nearly to their sources the processes or causes of social change and growth find them to lead, in the main, to the initiative in exceptional men, and to justify faith in the importance of these individuals. The small percent-

age of such men, not the stereotyped multitude, determines the standing and credit, the potentiality of any group or organization, whether university or church, state or nation. The power of their lives and example leavens the mass of materialism and selfishness about them. They are the men who create and sustain, who bring to pass the things that are vital, the men who give the impulses that save society from stagnation.

We rise easily to the level of our companions and contemporaries in knowledge, goodness and fortitude. We follow them, almost without effort, in their ordinary and mostly literal thinking of material things; for its paths are clearly indicated by suggestion at every point and are made smooth by use. But at the ends of these paths most men stop, helpless to take a step into the uncharted zone of the future. They are the men to whom Matthew Arnold refers in "Rugby Chapel" when he says that most persons eddy about here and there—eat and drink, chatter and love and hate; gather and squander, are raised aloft, are hurled in the dust, striving blindly, achieving nothing, then die or perish. While it is true that a few decades after the death of most men

*No one asks  
Who or what they have been  
More than he asks what waves  
In the moonlit solitudes mild  
Of the midnight Ocean, have swell'd,  
Foam'd for a moment, and gone,*

it is also certain that there are other, rarer souls who are the path-breakers for the world. In contrast with the shifting, foaming waves, they stand like mountains controlling the directions of the winds and rivers and lifting the visions of men to higher levels.

They are men of intellectual initiative and fertility, of spiritual insight and power, the dreamers of dreams, the teachers and leaders of men. Sensing universal principles and values, they transcend the limitations of provisional group customs and standards, to see through the gloom of night a guiding star beyond the local and transitory landmarks. They sustain us by their wisdom and steadfastness.

*And there are some, whom a thirst  
Ardent, unquenchable, fires,  
Not with the crowd to be spent,  
Not without aim to go round  
In an eddy of purposeless dust,  
Effort unmeaning and vain.*

Such men infuse us with a new spirit and reveal to us ourselves and our potentialities. They are those to whom the Greeks of old referred in their saying, "Many are the wand-bearers, few are the mystics," the equivalent of the more familiar words, "Many are called but few are chosen."

Spirits tempered by struggle and sorrow, by the travail of their souls, good and courageous, faithful



unto death, they are the saviors of the race. The lives of some of them recall that exacting passage of the Gospel, "He that loveth father or mother or son or daughter more than me is not worthy of me." The spirit of those who follow the call, as Dr. Osler once remarked, is the same as that which in all ages has compelled men to follow ideals, to steer by them an unswerving course through life in spite of contrary winds and currents. From temperament or conviction they refuse to bow down to the Baals of society. Where to one comes the call to follow Him even at the sacrifice of loved ones, another hears the summons, "to scorn delights and live the laborious days of a student" or otherwise to tread a hard path, loving his fellows, but keeping aloof from their shifting standards. Of such men, it is true, the race is prone to make its martyrs; but of such in time, every community, large or small, makes its heroes. We love to tell the stories of their lives. These men, scorning the transitory rewards that involve most men and set their standards, are not often the conventionally successful men, and they are commonly men who suffer much and are unhappy. Sometimes they are carried to fame by the circumstances of environment or chance; more often, they live and die as humble men, unhonored by the multitude, but leaving upon society the impact of their personalities and the uplifting example of having lived steadfast to their ideals.

## W. H. CHAMBERLIN

One of these strong souls was W. H. Chamberlin. He left upon a wide circle of students and friends the impress of a gentle and devoted life, a simple, steadfast faith, and a large and calm intelligence. His was a liberal and dynamic spirit that made life for those within its radius richer and sweeter. We, who associated with him, knew him as the friend of all who would live in the spirit of high and generous standards; as one whose humanity inspired in those who could respond to the finest expressions of character a feeling of regard and affection. He was for us a treasury of new ideas and inspirations by which we supplemented our own meanings and strengthened our purposes.

With his untimely death the world seemed to us to shrink and become a poorer place; and among a number who were at the funeral services a spontaneous desire found expression that there should be organized a society to aid in keeping alive his ideals and to carry on in some measure the tradition of his spirit and work. As a result the W. H. Chamberlin Philosophic Association was formed. This biography is written at the request of and under the auspices of that Association. That fact has largely determined the form of the work. Such details of his life and environment as are given

seemed necessary to form a background on which a portrait of the man could be brought into relief for men interested in the principles and ideals exemplified in his life and formally expressed in his teaching and philosophy. A primary purpose, therefore, is to relate some of his important ideas and conclusions to the successive periods and environmental influences in which they developed. In consequence, no effort is made to chronicle all the details of his life, the desire being to present only those facts and incidents importantly related to the central theme. Hence omission may be noted of facts which are otherwise both interesting and important.

It is often difficult to understand ourselves when we seek to explain our feelings and actions even in comparatively simple situations, because, to appropriate words written by W. H. Chamberlin on the margin of a page in a book: "A simple, intangible spiritual act may appear to us upon analysis exceedingly complex. When we speak, there is telescoped into our act all the acts we ever performed. Every act co-operates in every new act." Even thoughts and acts that have been repressed into the subconscious are forever rising to reassert themselves; and so the whole of our past physical life conditions our present state and reveals itself in our character without necessarily fully determining it. Thus, as Browning says, with reference to these uprushes from the unconscious,

*Just when we're safest, there's a sunset touch,  
A fancy from a flower bell, some one's death,  
A chorus ending from Euripides—  
And that's enough for fifty hopes and fears—  
As old and new at once as Nature's self,  
To rap and knock and enter our soul.*

If it is not easy to discover the motivation of a single act, it is even more difficult to solve the complex of factors that sustain a man in a definite direction, oftentimes against counter currents which show ways of greater ease, through a long series of years, or to the end of his life. But, while this is true, and while any representation we make of a personality must be partial, must be a simplification, or an abstract, it is possible in the case of a man whose life has been earnest and reasoned to find a major motive and interest that creates in it unity and harmony. This major motive and interest in W. H. Chamberlin's life seems obvious and coincides with the interest which the sponsoring of this biography by a philosophic association would indicate for selective emphasis. Hence in developing the theme his life as a whole is treated in its major outline and aspects.

Many men are so nearly made over by their environment and the activities which it suggests or compels that we may identify them by reference to that environment. Having attained some level of success by an acquired technique and adaptive mode of life, they confine themselves by the limitations of that method and its outlook, and are

inclined to resist efforts to disturb them. They cease to grow or change. Even under the name of religion they may unconsciously fortify their mode of life and its requirements. They become stereotyped products, samples of a class. On the contrary, W. H. Chamberlin was what he was largely by nature, and the uniqueness of his character was never lost, or even obscured. The inclinations of his childhood took him in the same direction which he later followed from reasoned choice. He could not be stereotyped. He assimilated from each new environment, from each new world opened to him, those elements for which he had a natural affinity, and as a result seemed to become more unique, more strongly himself. The consequent genuineness of his life gave it a message and an influence quite beyond explanation on the basis of anything he said or taught. This influence was in the man, not in his formal doctrine or philosophy; and the full message is carried in the hearts of those who knew him rather than in his written or remembered words.

#### HIS GENERAL ANCESTRY AND HEREDITY

In seeking to follow the drama of his life as it was wrought about its central theme, we find an unceasing interplay and, at times, even conflict between two tendencies which were clearly innate, but which were favored in their development by influences of family and social environment. These



two impulses, which in their interaction and results largely directed and controlled his life, corresponded broadly with characteristic elements in the hereditary streams received from his father and mother respectively.

One of the ruling elements in his character was a critical attitude received in large part through his father, W. H. Chamberlin, Sr. It was an intellectual scepticism leading to the rigorous questioning of every affirmation, whether of the senses, of intuition, or of reason. It was a demand, not only for rational consistency, but for the justification in experience of every presumptive truth. For some generations the critical sense seemed to be strong in the Chamberlin family. They have been known in their communities as men of sound judgment and of constructive ability along practical and mechanical lines, with a fondness for mathematical problems and for games such as chess, and with a penchant for periods of intense application. An old New Jersey resident who knew grandfather Joseph Chamberlin and his brothers when they lived in Ocean County, New Jersey, before the days of Utah's settlement, said of them that they made everything for themselves from their suits to their wagons and houses, and that they were the best dressed men and drove the best made wagons in the region. The men of the next generation, W. H. Chamberlin, Sr. and his brothers, were similarly versatile, with a notable capacity for imita-

ting quickly the work of experts in various lines and, when necessary, for meeting new situations with devices and methods of their own.

The critical sense in members of this family has been associated with individualistic and non-conformist tendencies. They have been restive under the restraints of traditional and institutional customs not vindicated by reason and serviceability, and have been characteristically resentful of such formal group or social regulations as lend themselves at times to defeat the ends of justice for the individual. They have been inclined to stand uncompromisingly for principle rather than for expediency, often enough at personal material and social cost. This trait was exemplified by their early American ancestor John Chamberlin, son of the Henry Chamberlin who, in 1638, came to the Massachusetts Bay Colony from England. This John Chamberlin was several times publicly whipped on Boston Common for persisting in defense of the Quakers against the persecutions heaped upon them at that time and, this proving ineffective, he was imprisoned and finally banished from the Colony under penalty of death.

The second ruling trait in W. H. Chamberlin's character, coming from his mother, was the deep religious feeling, the spiritual affirmation, that penetrated and colored his entire nature. His religious predisposition was manifest from his earliest years, and never needed or received formal train-

ing; but there is no doubt that it was stimulated through association with the remarkable mother whose gentle character dominated the home life and determined its spirit and principles. From his childhood she was his principal companion, and was the greatest single influence in his life. Even during his last years, when he was so stricken in health from the cumulative effects of struggles against handicaps, of disappointments and of suffering from the persecutions of uncomprehending men that his vitality ebbed low, a visit with her never failed to bring forth in him a fresh tide of spiritual reassurance and courage. From her he received his fondness for Nature; for she is a lover of everything that grows, and an exceptionally keen and discriminating observer. With a naturally sunny and buoyant disposition, rich in the area of the finer feelings, quick in sympathy and understanding, finding her chief joy in the service of others, she is worshipped by her children and loved by everybody.

Although inheriting his light complexion from his father, W. H. Chamberlin was in physical form more like his mother who, in turn, resembled her paternal grandmother, Avis (Hill) Brown. Her father, James Andrew Brown, was descended from an old Pennsylvania Dutch family who had been pioneers and frontiersmen successively in Pennsylvania, Ohio and Michigan. His father had been a guide and scout for the United States Army on

the Canadian border during the War of 1812, and later a pioneer woodsman in Michigan. James Andrew Brown, himself a man of splendid physique noted in his day for strength and athletic prowess, played a role in nearly every section of California and other parts of the West in the pioneer days. He left an inheritance of organic buoyancy and the memory of a bold, restless, but lovable character.

The social heredity of family and religious ideals came largely through the mother's mother, Mary E. (Brown) Jones, being established chiefly through the potent influence of the latter's mother, Mary (Arey) Brown, who was a woman of great strength and poise of character, patient and unselfish, deeply religious, yet liberal and tolerant. She was widely known and loved in the soul-trying days of Nauvoo and early Utah for her courage, charity and self-effacing service of others. She carried the religious fiber and tradition of a Pilgrim and Puritan ancestry embracing in its earliest American generations men such as Thomas Prentice, governor of Plymouth Colony, William Brewster, ruling elder of the Pilgrims, Thomas Clarke, mate of the Mayflower, Rev. John Lothrop, leader in the founding of the church and town at Barnstable, and Rev. Thomas Crosby, a graduate of Harvard University in the class of 1653.

## CHAPTER II

### CHILDHOOD AND EARLY INFLUENCES

#### CHILDHOOD YEARS

William Henry Chamberlin, the oldest of twelve children, was born February 12th, 1870, in a cottage that stood on West Second South Street in the old Fifteenth Ward of Salt Lake City. This was the home of his great grandmother, Mary (Arey) Brown, where his mother had passed most of her girlhood at her schoolwork, at the spinning wheel and in the other domestic arts and activities of the day. Within a year, however, the Chamberlin family removed to a two-roomed log cabin that stood on Fourth West between First South and South Temple Streets on land of the homestead acquired by grandfather Joseph Chamberlin on arrival from New Jersey in 1852. The land is now crossed by tracks of the Oregon Short Line Railroad. Under the simple and sometimes inadequate provisions of this humble but always happy home, W. H. Chamberlin passed the first eight years of his life.

From his infancy he lived the spirit of the beautiful discourse on wisdom in Psalms, as though actuated by the sentiment of the passage,

*Whoso findeth me findeth life,*  
and his life exemplified the line,

*I love them that love me; and they that seek  
me early shall find me.*



At two years of age he learned the alphabet on his own initiative. His mother recalls how at this time he once insistently held back on her skirt to detain her until she had told him the name of every letter in the words printed on a box-car they were passing. It was a matter of amusement to those about him that, having once learned his letters, he thereafter recognized them as readily when presented to him upside down as when in their normal position. When his father or grandfather was reading the newspaper, the child would sometimes stand opposite and, without hesitation, name the letters as they appeared inverted in the headings.

In early Greece there were public teachers who devoted themselves to knowledge and were known as Sophists, or wise-men. It is related that, later on, Socrates refused this title, saying that God alone was wise, and that he would prefer to be known merely as a lover of knowledge,—a philosopher. In this modest and original sense of the word, a lover of knowledge, W. H. Chamberlin was a philosopher from earliest years. He looked upon the world about him with that manner of wonder that Plato said is the beginning of all philosophy. An enterprise in his fifth year may be detailed as symbolic of the conscious quest of his later years, of the purpose "to see the world whole and to see it sanely."

This enterprise was nothing else than an effort to build a model of the world as it appeared to him while he was still unaffected by the opinion of it

held by older people. From his home he looked east and west, north and south, and in every direction his view ended at mountains. They were the limits of his world; and he heaped up earth to represent them. In the area enclosed by them he placed objects to stand for the house in which he lived, his grandfather's house that stood next door, and nearby the barn and the long salt sheds. He showed the track of the old Utah Central Railroad that ran in front of his home; he represented trees and men, and his grandfather's horses and oxen. Farther off he put channels for City Creek and the Jordan River, the banks of which then represented the limit of one of his most extended journeys. His own home was near the middle of things, for it was obvious that he stood near the center of the circle that bounded his world. For some days he returned at intervals to his model, adding new objects as they thrust themselves upon his attention. Finally he succeeded in supporting over the whole a piece of canvas representing the sky which, like any other child, he could see as a very real thing arching above him and resting on the mountains at the edge of the world. The sky and all other objects of his model were plain matters of fact to him; and so his world was very much one of common sense.

Having completed the model thus far, the child puzzled as to the dwelling-place of the Lord, whose existence as the maker of the world and all things

in it seemed an obvious necessity. Here his own observation could give no answer; but he had been told that God was up in heaven, and so, accepting this on faith, he completed his scheme of things by placing the home of God on the substantial canopy of the sky, from whence He could look down and see all His creatures. When the Apostle Paul was at Athens he saw an altar to the unknown God. As he spoke to the people from Mars' Hill he told them he preached to them the God whom they worshipped in ignorance and that this God "hath made of one blood all nations of men to dwell on the face of the earth \* \* \* that they should seek the Lord if haply they might feel after Him, though He is not far from every one of us." Of these seekers after God there have been many; W. H. Chamberlin had already become one of them when, at the side of his model, he pondered over the dwelling-place and the ways of the Creator; and a seeker after God he remained to the end of his days.

This making of the model of the world was only an episode in a child's activities; but it was an episode that made a vivid impression on that child's mind. It was significant, for the thoughts and deeds of one period go to fashion those of the next, and, rightly understood, indicate the trend of the forming character. As a matter of fact, the boy had faced in its simplest terms the two-fold problem of existence as it confronts everybody, the problem of seeking the general plan or order of Nature in

the midst of its complexity of form and process, and that of finding the explanation or meaning, the relation of the particular to the whole. As the insistent needs of the religious man inspire the problem, it is the quest of the relationship of the material world and man's life in it to the total universe of reality; for such a man can understand this tragic world of experience as consistent with his ethical and moral nature and as in harmony with the high ideals of character of which he makes God the repository, only as he can find explanation in relationship to an unseen world, continuous with it perhaps, but stretching far beyond and giving to it real significance. That such a relationship and such an explanation exists was the faith of Robert Browning when, trying to picture how things would look should some angel touch his eyes that he might see as God sees, he wrote:

*How soon all worldly wrong would be repaired!  
I think how I should view the earth and skies  
And sea, when once again my brow was bared,  
After thy healing, with such different eyes!  
O world, as God has made it! All is beauty:  
And knowing this is love, and love his duty.  
What further may be sought for or declared?*

W. H. Chamberlin had from childhood the bent to seek this harmony, which in later years became the conscious object of his quest, the theme of his thinking. His dream was to ascend the heights from which he could so far ravel the enigma of

being that he might see the world as good and beautiful, congenial with man's ethical and moral nature, and at the same time inherently logical.

#### FIRST YEARS AT SCHOOL

In his sixth year W. H. Chamberlin attended a school for beginners held in a little one-roomed building which still stands on Fifth West Street, forgotten amid changes that have swept away most of the other buildings and landmarks from the neighborhood familiar to his childhood. In the following years his attendance at school was not continuous. In a diary kept for several years preceding his sixteenth birthday, he noted on January 1, 1884, that he had averaged about half the time in school up to that date. This was some years before the introduction of a free school system in Salt Lake City; and it was not always easy to find the money needed for tuition and books. His mother taught him in his earlier years when he was not in school. During the year of 1878-79 she held school for him and his two brothers, Ole and Frank, setting aside each forenoon for their work, and leaving them the afternoon for their play. The regular school open to him when he could attend was poorly organized and conducted, according to present-day standards, was not graded, and it supplied but little inspiration or guidance in his eager interest and in voluntary reading that early outran the scope of the school curriculum and the assign-



ments of his classes. In his diary for 1883 he said that in his school work he took chief interest in arithmetic, this being in accordance with a taste for mathematical lines of work that was to be a dominant for many subsequent years.

#### EARLY RELIGIOUS INFLUENCES AND CHURCH SERVICE

School was but one of several educational agencies in the life of W. H. Chamberlin during this period of childhood and adolescence. The Church was another such agency. It attracted him from the first, and there was never occasion for his parents to suggest his attendance at the services open to him. He appeared always to derive from such services a deep satisfaction and a vivid stimulation of his imagination and moral emotions. He was predisposed to religious feeling, thinking and acting, largely, as suggested before, through heredity from his mother. Wherever he might have been born, W. H. Chamberlin's insight and attitude toward life would have been religious; and under any favoring environment he would have sought affiliation with others of like attitude in some church organization through which he might more fully realize and express his religious aspirations.

Born in a Mormon community and of Mormon parentage, his church relations were set naturally and inevitably. Loyalty and ardor for the faith into which he was born were stimulated by the sen-

timents and tradition of a family history involved in that of the Mormon Church from its Kirtland days. Men of his blood had served in the body guard of the first prophet, and had fought in defense of Nauvoo, while their women and children had trembled in the sleepless vigils of the final nights as they heard the warning of the hostile mob's approach cried out by watchmen on the temple's towers, or as they crouched in cellars when bullets were flying overhead. In the suffering that attended and followed the expulsion from their beautiful city, they had ministered to the sick and dying, and had left by the trail graves of their dear ones. The boy knew the story as it came from the lips of these men and women. Their loyalty to their "beloved community" was infectious; and their fortitude, piety, faith and character bespoke in them a religious experience so rich and so genuine that it must ever stand in the background of his mind as something very real.

From his eighth or ninth year he was a regular attendant at the Primary Association and Sunday School, in which he always took an active part. A little later he became an active member of the Mutual Improvement Association and the other Church organizations to which he became eligible in the normal course of events. When about fifteen he became secretary and treasurer of the Sunday School Association of his ward, a position which he filled for many following years. During the

period from his ninth to his fifteenth year, as indicated by the record of a diary that unfortunately does not extend beyond 1885, his absence from any meeting of the Church organizations to which he belonged was a rare occurrence, and he filled every assignment conscientiously. A like faithfulness to calls made upon him by his Church remained characteristic of him through life. ,

Reverence for his elders, and for all great men and leaders, was a trait deep in his character from birth and one favored by the influence of his early home environment. With the forms and tenets of his inherited faith, he gradually interwove the principles sustaining the noblest qualities expressed in the lives and teachings of his mother and other loved ones about him. The ideals and the principles of conduct suggested by their lives as he saw them meant Mormonism to him. His own brightest dreams and ideals, his own highest aspirations were formed against the background of these principles. Thus, year by year, he gave an added content and a richer significance to the principles and forms of his religion that made it stand for all he held best and most sacred. Religion was all-important to him, widening and deepening with his experience, and standing in every realm for the largest, richest, the most rewarding life. For him it meant life itself.

The early years of his religious awakening and growth were perhaps the happiest of his life. They

were years of simple and untroubled faith that his religion was a reliable guide which gave his life and his acts permanent meaning, a medium through which there radiated the "kindly light" for which he could pray, and to which he could yield as the pilgrim of the hymn he loved in later years:

*Keep thou my feet, I do not ask to see  
The distant scene; one step enough for me.*

To the peace and happiness of this time he often looked back when in later life he was forced by widening experience and reason, and in defense of the principles by which he lived, to enter upon the melancholy-breeding quest for a ground of harmony between the seemingly contradictory principles that appear in every theology itself, as well as between the postulates of religion and the realities of life and Nature, the ground in which might be found a way of

\* \* \* *reconciling wisdom with a world distraught,  
Goodness with triumphant evil, power with failure in the  
aim.*

#### ADOLESCENT TRAITS

It seems difficult for those who knew him to recall W. H. Chamberlin as other than mature. His boyhood was quite lacking in those escapades and pastimes which form so large an element in the lives of most youths. He rarely played, in the usual sense of the word. Though always characterized by a sense of humor and an inveterate love of jest,

in later years he did not take interest in nor participate in any game. At the age when the call of the gang is usually strong in boys, he kept apart, except for joining an occasional swimming party or tramping into the hills. Usually he preferred to remain indoors at night to read or to converse with his elders. This may have been unfortunate, for in its revelations of naked human nature, its harsh but usually wholesome discipline, the gang would have given an invaluable education to this timid, dreaming boy. As it was, he never quite understood the give and take, the bartering, the temporary groupings for selfish ends, the ostracism or other punishment visited upon the oddity or the one who does not play the game, which enters so largely into life at its average level. Perhaps he never could have come to perceive these things without something of a shock, but certain it is that to the end he continued to deal with men as he thought they ought to be, rather than with men as they are; in consequence he suffered at times from the same kind of social impotence of which Josiah Royce once complained in himself. His diary through his adolescent years is filled with serious and consequential matters, and shows a concern beyond personal and family affairs, in the problems of the Church and its leaders as well as in the events transpiring in the world at large.

His fondness for books was early pronounced, and nothing made him happier than the acquisition



of a new volume. He never needed the stimulus of an argument such as that of the Bishop of Durham written in the fourteenth century that "whosoever therefore acknowledges himself to be a follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a lover of books." The first books he was able to purchase or borrow were largely Church publications; but he read with interest works that he chanced to secure on any and every subject. His reading was quite unguided, and his study of each new volume was an eager adventure.

As suggestive of the character of his reading and of the activity of his interest in every field that opportunity placed before him during this period of his life, some of the books he read during his fourteenth year, as recorded in his diary, may be noted. He read the Bible regularly, and often so protractedly as to elicit the protest or interference of his parents. He read a history of England and a history of Rome; most of the history by Josephus; Pryde's "Highways of Literature;" and various Church works, such as "Items on Priesthood," "The Voice of Warning," "Blood Atonement," "Lydia Knight's History," and the "Key to Theology." At this time he learned the phonetic alphabet ordinarily designated as the "Deseret Alphabet," which had been devised at the suggestion of Brigham Young in 1853, and he read several textbooks and the Book of Mormon printed in these

characters. That summer he went on a three days' visit to relatives in Logan. While there, he records, he "took a Spanish lesson in the Tabernacle." This one lesson, however, did not end the matter for him; for upon his return home he procured an introductory manual and continued the study of Spanish by himself.

W. H. Chamberlin began thus early that conscientious, persistent application to the acquisition of knowledge in all fields which was to continue through his lifetime, and which would have made him a cultivated man even though he had not been able to enter upon a regular course of study under men competent to aid him. In this early application to learning he was apparently activated by the simple desire to know for the sake of knowing.

#### EARLY WORK AND RESPONSIBILITIES

He early assumed the responsibilities of life, and from his tenth year worked as he found opportunity, to provide books and clothes for himself and to supplement the family income, which at this time was uncertain and often meagre. His first money was earned by gathering and selling scrap iron. In his eleventh year he notes that he secured money and books from time to time at the Deseret News Company in exchange for rags which the company used at that time in the manufacture of paper. The first book he obtained by this means, a volume of poems by Eliza R. Snow, was presented to his mother, who still treasures it.

His first regular employment was at the beginning of his twelfth year, when he entered the service of the old "Times" newspaper company. Here he worked, as he carefully records in his diary, from February 2 to June 20, at 25 cents a day. He worked in the bindery department, and was soon able to put up a book-binding outfit of his own at home, with which he bound various books that he found needed such attention. He also bound the blank book in which he kept his diary, a fact to which its preservation until the present is due. Upon leaving the employ of the "Times" company he worked at a brick yard at labor all too heavy for one of his years, first for a wage of 50 cents and then for 75 cents a day, until November, when he entered school.

At the beginning of the next January, however, he was compelled to discontinue school because of a long illness, and he did not resume his studies that school year. In the spring he was able to plant and care for the family garden, a duty that devolved upon him every year. At this time he also decided to go into the tree-growing business, and accordingly planted a nursery of fruit, shade and ornamental trees which was a source of revenue to him for several succeeding years.

In 1884 he added vegetable gardening to his business, taking on shares a large tract of land belonging to the late General Robert T. Burton. This land he worked with much success, at the same time

caring for several home gardens in addition to that of his own family. Gardening remained a most agreeable occupation with him throughout life. From the cultivation of plants of all kinds he derived that pleasure and satisfaction of which Francis Bacon wrote:

“God Almighty first planted a garden, and indeed, it is the purest of human pleasures ; it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork ; and a man shall ever see, that when ages come to civility and elegance, men come to build stately sooner than to garden finely, as if gardening were the greater perfection.”

In addition to gardening, he engaged in various other work as occasion called during the year. He spent about six weeks with his father and uncles putting up hay near Park City, then hired out some at threshing, and went once as an assistant on a surveying party.

#### PLANS FOR CONTINUING HIS EDUCATION

During the first months of 1885 he attended night school while continuing to work irregularly at odd jobs until the spring, when he carried on his usual agricultural enterprises. In June, however, he obtained in a furniture company steady employment. The regular wages from this position provided more satisfactorily for his needs and obligations, and enabled him to buy books more freely. An event in his life was securing a set of Chambers'

Encyclopedia. Heretofore he had not chanced on any books dealing with scientific subjects. In this Encyclopedia he read Astronomy for the first time, and spent many nights until late hours studying the heavens and making maps of the stars. With this same work as a text he also made his first study of Botany, and got glimpses into various other fields that proved fascinating. These studies seem to have had much to do with stimulating his desire for higher education and with making him respond eagerly to his mother's suggestion that he enter the State University, then called the University of Deseret.



## CHAPTER III

### STUDENT AND TEACHER OF SCIENCE

#### STUDY AT THE STATE UNIVERSITY

Arrangements were made for W. H. Chamberlin to enter the University at the beginning of the school year of 1886-87. With no one to counsel him, he gave free reign to his omnivorous interests, and at the outset registered for twelve different preparatory subjects. He soon learned the wisdom of greater moderation and planned his work with better judgment. The school was at that time under the leadership of Dr. John R. Park, who fostered a spirit stimulative to liberal scholarship and ideals peculiarly congenial to W. H. Chamberlin. During the next three years he pursued a general preparatory and cultural course embracing a wide range of subjects, from Latin and Greek, History and Literature on the one side, to Mathematics and the natural and physical sciences on the other.

Among the subjects he studied, Botany requires special comment because it played an important intellectual and aesthetic role throughout the rest of his life. His love of Nature, which was early manifested, was especially stirred by the plant world. In studying the intricacies of plant structure, growth and relationships, law and beauty were revealed more and more as all-pervasive; and with

the increase in points of contact with that beauty through increasing knowledge, the deeper became his love of Nature and the more expansive his pleasure in contemplating her forms, ways and moods. The cultivation of his powers to discern the beauties and harmonies in plants became such that he was wont to find in the meanest roadside weed something so wonderful, so symbolic of the universal, that it forthwith became for him a center for thought and feeling; for what we get out of communion with the beauty of Nature or art depends chiefly on what we bring to that communion.

*Thou seest no beauty save thou make it first;  
Man, woman, Nature, each is but a glass  
In which man sees the image of himself.*

The study of Botany comported well with his love of solitude and his established habit of taking long, solitary walks into the hills and canyons. He was always grateful that his study of plants began in a course of the old Natural History and systematic type, a course that led him to seek and know plants in their native haunts and associations and to call them by name. The wild rose at the river side, the Claytonia near the melting snow bank, the columbine in its rocky retreat, the fern unrolling its fronds in the shady depths of the canyon, became friends bearing messages for him, friends he loved to greet anew year after year. They dispelled his cares and petty worries, and gave rest to his spirit. In their beauty he found an atmosphere, felt a

depth of life, that purified and elevated him and set him on the path to an ideal world.

Likewise of lasting, though less varied, import was Astronomy, which he studied in both its descriptive and mathematical aspects. He formed at the time a habit he never lost of walking out beneath the stars each favorable night before retiring to look upon the familiar constellations and planets in their due seasons; and he was fond of having his bed in the summer time in some retired spot out of doors from where in the wakeful hours of the night he could look into the heavens and drink in their perpetual sublimity. He purchased a small telescope which served him for years, and with it contemplated the infinitely great with the same awe and reverence as by means of the microscope he contemplated the infinitely small, disappearing beyond the reach of the strongest lens. All between these two infinities was beautiful to him.

At one time during this period there was some talk of his being sent East to prepare himself to take charge of a department of Chemistry; but while he later conducted courses in this science, which had opened a new world to him, and also did some practical work in analysis for various firms, his attention to the subject was soon subordinated to other interests.

In his study of the natural sciences, and particularly of Chemistry, Physics and Mathematical Astronomy, he first became conscious of the world

as a universe of rational order and law, and began to find that the hidden, underlying relations and uniformities, the so-called "causes," of phenomena had stronger appeal and beauty for him than did their more obvious, visible aspects. He began to sense that

*There are things whose strong reality  
Outshines our fairyland; in shape and hues  
More beautiful than our fantastic sky  
And the strange constellations which the Muse  
O'er her wild universe is skilful to diffuse.*

In these scientific fields he saw fruitful applications of Mathematics that heightened his natural love of this subject; and he was soon to find himself as much interested in the mathematical processes used in analyzing and describing phenomena as he was in the phenomena themselves. For years the mathematical interest, the foundation for satisfying which he laid during this period of study, probably gripped him more strongly than any other intellectual discipline.

For financial reasons, he discontinued attendance at the University at the end of the school year 1888-1889 and taught in the public schools during the next year. He served at first in the East Mill Creek district, but after a few weeks suffered an attack of typhoid fever which nearly cost him his life. After recovering he taught for the remainder of the year in a small school west of the Jordan River.

He re-entered the University in 1890, securing employment as a clerk in the County Recorder's office in order to provide the necessary funds. There was at the time an unprecedented activity in the real estate business in Salt Lake City, and he aided in meeting the extra demands for the recording of property transfers. To this work he devoted himself evenings, Saturdays and holidays, his pay being estimated by the hour. Frequently he worked into the early hours of the morning, and sometimes merely lay down for a while without removing his clothes before beginning his studies for the day. During this year he also taught one class in the Latter-day Saints College.

#### TEACHING AT THE LATTER-DAY SAINTS COLLEGE

The next year he was engaged as a regular member of the Latter-day Saints College, of which Dr. James E. Talmage was the president. In this institution he taught for the ensuing six years, receiving the inadequate salary, chiefly or entirely in church script, that was paid by the Church schools at this time, and being often called upon to donate part of the stipulated pay to meet the needs of the school.

He married Amelia Telle Cannon on September 28, 1892, when he was twenty-two years of age. The next spring he began the erection of a modest home, for which he made the adobes for the lining and partitions and did much of the carpentry work himself. He worked untiringly in planting the



grounds about the house with the trees, shrubs and flowers he so loved to cultivate, and which it was always a first care to provide wherever he lived for any length of time in later years. For W. H. Chamberlin was elementally a home lover, inclined by nature to find domestic pleasures superior to all others, to be such a man as "loves no music so well as his own kitchen clock and the air which the logs sing to him as they burn on the hearth" and "has solaces which other men never dream of."

At the College W. H. Chamberlin was called upon to teach a wide range of subjects. He was, however, primarily responsible for the "Natural Sciences," and was listed as professor of these in accordance with his chief intellectual interest at the time. Teaching did not come naturally or easily to him and was, he confessed, often irksome during these first years. This irksomeness was, no doubt, due in large measure to the heterogeneous character of the classes, for while his patience with the slow and backward students knew no end, the wilfully negligent or evasive were a severe trial. He was not a disciplinarian, and did not like the functions so largely imposed upon teachers by those who look upon Church schools somewhat in the light of reformatories.

Year by year, however, he became, with the more mature and serious students and with his associates on the faculty, an increasingly important and positive factor. Back of his extreme reserve and mod-

esty they found a simplicity and warmth of heart, a penetrating but kindly sense of humor, and a genial personality that made him loved, a cohesiveness of thought and purpose that made him helpful, and a genuineness that was the secret of a lasting influence even in these formative years of his life.

### PREDILECTION FOR MATHEMATICAL STUDIES

His motivation was still primarily that of the student. In the midst of heavy teaching duties, domestic responsibilities, and varied work outside of school which he was compelled to do in order to supplement an insufficient salary, he studied systematically in such intervals between set duties as he could find. In 1894 he was able to register again at the University of Utah while still carrying on his regular teaching work at the College. Though his studies were still chiefly along scientific and mathematical lines, they were by no means restricted to these subjects, and he continued work in Latin, Greek, Anglo-Saxon, and allied subjects. All roads to learning were to him royal roads. He completed the requirements for graduation and received the degree of Bachelor of Arts in June, 1896.

The direction of his interests during the years of his connection with the Latter-day Saints College is well indicated by the topics he chose for the public addresses and lectures he gave from time to time. Among the titles were the following: "The

Solar System," "Comets and Orbital Types," "Types of Nebulae and the Nebular Hypothesis," "Static Electricity," "Wave Movements," "Snow and Snow Crystals," "Some Chemical Phenomena of Everyday Life," "Coral Reefs," and "The Colors of Flowers." He was an active member of the old Utah Mathematical Society, before which he read several papers on more technical subjects. He delighted particularly in endeavoring to show, in his treatment of the various topics, general processes or simple relations underlying apparently diverse phenomena, for his attention was continually drawn to general principles in contrast to the superficial diversities of form and fact. His thinking, after the manner of scientific thinking in general, tended strongly to take on the mathematical form, and he delighted in the methods that enabled mathematicians to condense and symbolize an immense volume of facts and theory in a simple formula, from which formula, in turn, many lines of divergent thought could be deduced and thereby hundreds of definite problems suggested and solved.

The early interest he had taken in Arithmetic and the Euclidean Geometry had been intensified when he studied the combination of the two as made by Descartes in Analytic Geometry, for in this he first came in touch with the essential element in Mathematics, the principle of inversion of operation. It was, however, the study of the next

higher generalization in mathematical method, that of the Infinitesimal Calculus, devised independently by Newton and Leibnitz as a means for solving certain astronomical problems, which determined him at one time to pursue Mathematics as a specialty. The Calculus fascinated him particularly in its application to various physical and mechanical problems, which otherwise seemed beyond the reach of the intellect.

For a time, indeed, he seemed to be convinced that the logic and method of Mathematics provided a magic key by the rigorous application of which laws of the universe could be revealed. He apparently took it for granted that in the principles of Logic and Mathematics he was dealing with fundamental relations, with universals, in a sense existing as truly as physical objects. He felt that in Logic and Mathematics he was dealing not only with methods, or implements, for attaining and stating truth, but with genuine knowledge, as held by certain thinkers who in recent years have attempted to revive and re-clothe the ancient Platonic doctrine of ideas. He was at this time in thorough harmony with the view that led Plato to place over the doorway to his Academy: "Let no one who is unacquainted with Geometry enter here."

With high optimism he continued his mathematical studies in the modern fields. He was especially interested in those branches applicable to the problems of physical science. These problems had

been primarily responsible for the more important recent developments in Mathematics. His private library at this time was characterized by works on Logic, Mathematics and Mathematical Physics. Along with treatises on such subjects as Differential Equations, Quaternions, Determinants, Theory of Equations, Theory of Numbers, Theory of Groups, and Theory of Functions, were books dealing with general Mechanics and Dynamics, Dynamics of a Particle, Kinetic Theory of Gases, Mathematical Theory of Elasticity, and others in related fields. In accord with this mathematical trend in his work, his position at the College was changed in 1896 from that of Professor of Natural Sciences to Professor of Mathematics.

#### GROPING FOR A NEW APPROACH TO REALITY

The biography of a man who has led a reflective life is essentially internal, being but imperfectly registered by the few notable external events it embraces. It is important, therefore, in attempting to trace the life of W. H. Chamberlin, to discuss the factors that determined within the next few years his abandonment of the mathematical field into which he had entered so enthusiastically and choice of a path that diverged widely from it, giving a wholly different aspect to his life.

His intellectual outlook had thus far conformed to that which was characteristic of the natural and physical sciences. While holding this outlook, W.



H. Chamberlin suffered deeply because of the difficulties imposed by the natural sciences through their apparent lack of support for the moral, aesthetic, and religious beliefs by which he lived. He was too well educated in science not to recognize that in its several fields it was highly important. He sensed its health and courage, its intellectual morality, its disciplined conscience, and its habitually ready response to evidence. In reaction to the all-too-common attacks on science, he would have approved the following words of William James:

“When one turns to the magnificent edifice of the physical sciences and sees how it was reared; what thousands of disinterested moral lives of men lie buried in its mere foundations; what patience and postponement, what choking down of preference, what submission to the icy laws of outer fact are wrought into its very stones and mortar; how absolutely impersonal it stands in its vast augustness,—then how besotted and contemptible seems every little sentimentalist who comes blowing his voluntary smoke-wreaths and pretending to decide things from out his private dream!”

On the other hand, he felt the reality of the spiritual aspect of things which science did not and could not touch, and which all too many scientists at that period either ignored or denied. From exclusive attention to the objective side of things, some men felt any other phase to be illusory. This was the outcome of the Materialism which was the belief of so many who thought science exhausted

reality. In this view all causation is mechanical. According to the dogmatic assertions of men like Haeckel and Clifford, the mind of man is simply a secretion of the brain, or like a flame accompanying combustion. As Clifford puts it: "Reason, intelligence and volition are properties of a complex which is made up of elements, themselves not rational, not intelligent, not conscious." The universe is reduced to a "concourse of atoms," and man, in the words of a recent astronomer, is "a transient, fortuitous and uncertainly poised combination of circumstances." In this interpretation of the universe as a mechanism, everything in the world was wrapped up and fully pre-determined in the original cosmic vapor or dust. Hence no significance can be attached to such terms as purpose, or ideal, or will. Religion becomes a delusion of the supernatural, the spiritual becomes myth. The world is reduced to moral indifferentism, because all things are equally determined, and therefore one thing can mean no more than another. "Thus things are" is the final word.

To this philosophy which associated itself with science W. H. Chamberlin would not assent. Science stood for something real; but so did religion. Because science had not been able to describe the subjective, the spiritual, in objective terms, could not bridge the chasm separating the world we find by looking within from that we find by looking without, could not mean to him that the former

was unreal, or merely incidental. He felt that the world of poetic, artistic and religious thought had an independent existence, and that it was supported by a fund of experience 'quite as real, quite as inexhaustible as that open to scientific exploration.

He used his science, but saw that the principles controlling him in everyday life were derived from other sources. It was the recognition of this fact that led Kant, after the completion of his "Critique of Pure Reason," to write his second work, called "Critique of Practical Reason," at the conclusion of which he summarized the situation concerning the two-fold appearance of reality in the following passage:

"Two things fill my mind with ever new and growing wonder and reverence, the more often and continuously my thoughts are occupied with them: the starry heavens above me, and the moral law within me. Neither of these objects ought I to seek for or merely to assume, as if they lay outside my horizon, clothed in darkness and the un-reachable. I see them before me and connect them directly with the consciousness of my existence. The first begins with the place which I occupy in the outer world of the senses and expands the connections in which I stand into the invisibly great, with worlds upon worlds and systems upon systems, moreover, into limitless ages of their periodic motion, its origin and duration. The second begins with my invisible Self, my personality, and represents me as standing in a world which has true Infinity, but is accessible only to Reason, and with which I stand not only—as is the case with the outer world—in accidental; but in a general and necessary relation."

In his progressive studies in the scientific field,

W. H. Chamberlin had been brought to face fundamental problems to the solution of which the rigid technique of science was inapplicable from the very premises on which it was based. He was brought more cogently to a consideration of these reflective problems through his recognition of the two areas of reality to which Kant refers, the area of fact and scientific conception, and the area of moral, aesthetic and religious demand. He longed to pursue these problems far enough to find the common ground of the two worlds.

He was, in the pursuit of these problems, trying to see things as parts of a Whole rather than in isolation, to find a meaning for them, and in this, although not recognizing it at the time, he was passing beyond the realm of Science into that of Philosophy. Science has not one problem, but many, and progresses by specialization. The study of the entire scheme, the role of mediation between the two worlds of reality, the effort to harmonize science and religion, to unite knowledge and wisdom; in short, to interpret life, belong to Philosophy. To find a ground of harmony and unity had become his object. He was averse to conclusions short of this, such as had been put forward in the frequent apologies offered in the form of shallow compromises between religion and science, which, apparently helpful to many for the moment, lose their meaning with every new aspect recorded in the progress of research and criticism.

In order to deal with the general problems that confronted him at the ends of many paths, W. H. Chamberlin felt the necessity of approaching them through the field of Psychology. Into this field he had been driven from many directions for the solution of immediate problems. The first principles that form the means for the solution of the greater problems of the world he felt to be psychological rather than simply logical. He therefore resolved upon a more intensive study of Psychology in the broadest sense of that word.



## CHAPTER IV

### MISSIONARY TO THE SOCIETY ISLANDS

#### THE CALL TO SERVE AS A MISSIONARY

On February 24th, 1897, he was formally called by his Church to carry on missionary work in the Society Islands. The acceptance of this call determined the continuance of his psychological studies under far different conditions than he had planned and the progress to sharper definition in his mind of the vital problems which confronted him. He pondered upon the general problems of Nature and existence constantly, and here in the South Seas many of his ideas concerning these problems were formulated while he was not yet essentially influenced by the traditional channels of philosophic thought. His results in their first form, which apparently involved the germs of characteristic features of his philosophy as matured in later years, rested upon his personal knowledge and thinking. To the experiences significant in this thinking his life and work upon the Society Islands were to contribute importantly.

The missionary and teaching impulse or instinct is strong in men. When a man finds a thing good for himself his natural desire is to have other appreciate and enjoy it also. The religious man, in particular, always feels himself in some degree his brother's keeper. A lively sense of a personal

share of responsibility for the condition and acts of society has often led men to undergo hardship and sacrifice to aid their fellows, and some souls do penance for wrongs in which they personally had no part, suffer voluntarily, and even die for the sins of other men.

In accepting the call to missionary service, W. H. Chamberlin had to make great sacrifices. There was primarily, of course, the entailed long separation from his wife and two small children and other loved ones, and the abandonment, for the time, of his personal work and plans. There were continuous hardships to be met from the fact that he had no money ahead for such an emergency, and must serve in the field without any fixed source of income. He would not borrow, both because he always abhorred and therefore avoided debt, and also because he felt on principle that the objects of the spiritual life he would endeavor to live and transmit are best served where there is a resolute subordination of the demands of the physical comforts and appetites, which tie a man's interests to the material, to the realities of the spirit. How severe were the privations he did undergo may be indicated by the fact that at one time he incidentally recorded walking barefooted between villages and carrying his shoes in order to preserve them the longer for use on occasions when required for appearances demanded by his position.

Upon receiving the call, he at once began prep-

aration for the mission. By doing work outside his regular teaching duties he added to his resources for the journey and toward the support of his family while he should be away. He also made an introductory study of the Tahitian language with the aid of an obsolete dictionary and grammar borrowed from a missionary of early days. The periods set apart for this study were chiefly those occupied in walking to and from his work at school.

#### GENERAL MISSIONARY ACTIVITIES

With William C. McGregor he sailed from San Francisco on July 1st, 1897, on the old barkentine "Tropic Bird," and arrived at Papeete July 29th. The vessel had stopped en route one day at Tae o Hae, headquarters of the Marquesas Islands. Here he obtained his first good ideas of a tropical island, with its novel vegetation, seeing for the first time such plants as the banana, orange, lime, breadfruit, cocoanut palm, papau, and pine-apple, which were to become thereafter so familiar.

He entered at once upon the acquisition of the native language, having, to aid him, as he says, "a modern grammar in manuscript, translated from the French, in addition to a dictionary, literature, and many chances to converse with natives." In a month he had so far progressed that he was able to undertake his first missionary trip among the natives. This trip was a circuit of the island Morea which he began September 3rd and concluded a week later. Upon his return to Tahiti he preached

his first sermon in the native language at a meeting in Pirae, and later in the month made a second circuit of the island Morea.

For the ensuing three years he was continuously furthering the specific objects of his mission among the people of the Society and Paumotuan Islands. During this time he engaged in the usual systematic efforts by conversation and preaching to lead the natives to Christianity, and to have them see the benefits offered by his Church organization; also, as is usual, he aided in the conduct of general church services and religious classes. In addition, his duties involved the preparation of tracts, translations, sermons for newly arrived elders, outlines and lessons used in the schools which he sometimes conducted for the children; calling upon the sick, adjusting quarrels, and arranging marriages; on occasion he worked as mason or carpenter on church buildings. He participated, for instance, in the construction of churches at Fautahua and Takaroa.

His duties necessitated much travel between the widely separated islands. Aside from the headquarters on Tahiti, he was stationed longest at Takaroa, where he labored from January 27th to May 25th, 1898, and at Tubuai, where he was in charge of the branch from August 24th, 1898 until February 26th, 1899. He was for six weeks on Hikueru, something over a month on Takapoto, and for shorter periods on Aratika, Makatea, Faka-

roa, Anaa, and other islands. For most of the last year he was on Tahiti, being President of the Mission during that period.

#### LINGUISTIC WORK AND TRANSLATIONS

Throughout the period of his missionary labors, W. H. Chamberlin devoted a part of each day to systematic study. This usually included the reading of some portion of the Bible, ordinarily in Tahitian, or, in the case of the New Testament, often times in Greek. In connection with this he read various works, such as Geikie's *Life of Christ*. His reading of the Bible and of *Pilgrim's Progress* in Tahitian was also made the basis of an analytical study of the native language, in which he sought to work out the general principles of the language beyond what had been presented in existing grammars. At the same time he reviewed Greek grammar as an additional basis for comparison.

While he was on Takaroa he noted in his journal, under date of April 14th, 1898, that, in conjunction with Elder David Neff, he was studying the native language for the special purpose of translating the Book of Mormon. This work was undertaken some months later, but before it was begun the two men translated much of the Doctrine and Covenants, and although this translation was continued to completion by W. H. Chamberlin in May, 1899, it is as yet unpublished.

On August 25th, 1898, he arrived at Tubuai, whither he had gone to settle dissensions among



members of the Church and to translate that portion of the Book of Mormon which had been assigned to him, namely, from the beginning of Helaman to the end of the book. Other sections had been assigned to Elders D. T. Miller, I. E. Willey, and David Neff. Tubuai is a beautiful island, mountainous like Tahiti, and there W. H. Chamberlin passed some of the happiest and most peaceful months of his mission. He carried on the work of translation in Tamatoa, at the Elders' home which "nestles among the orange and palm trees at the foot of the hill, and almost overlooks the ocean." On August 27th he wrote, "Took a walk to the hill behind the house and beneath an iron-wood tree surveyed the glories of the tropical landscape below and the reef and ocean beyond." To this spot he was wont to repair almost daily during the six months for study, meditation and prayer. He began translating the day after his arrival in Tubuai, and completed his allotment on February 6th, 1899.

He returned to Papeete in March, arriving there on the 18th, and immediately began, in collaboration with those who had participated in making the first draft, a revision of the translation of the Book of Mormon. After this he began, on May 22nd, a final editing of the entire translation, going over it critically with special attention to punctuation and grammatical errors; he completed this work on July 7th, 1899. Soon thereafter, while he

was President of the Mission, he began efforts among the natives to raise money for publishing the translation. For example, on October 16th, 1899, when at Hikueru, he recorded in his journal: "Today and tomorrow the people dive for means to assist in publishing the Book of Mormon." It is probable that the work of raising sufficient funds was not completed when he was released to return to America in March of the next year because the translation was not published until 1904.

In addition to the work mentioned above, he translated various songs, and rearranged and composed others. Thus, he noted under date of December 23rd, 1898, "Constructed some New Year's hymns adapted to native tunes," and on December 31st, "The singing was good. Among the songs were the two I composed for the occasion." On April 6th, 1899, he made this entry, "After the second meeting the people practiced singing my translation of 'O, My Father.'" He also wrote a number of gospel tracts in Tahitian, among them being one on "The Restoration of the Gospel," and one on "The First Principles of the Gospel." He noted in regard to the second that four thousand copies were published in December, 1899.

Along with his reading of Greek and his intensive study of Tahitian, he began the study of Japanese during his last year on the islands. He secured a text and received occasional aid from a friendly Japanese steward on one of the vessels that touched

regularly at Papeete; but he did not pursue this work further than to get a general insight into the language.

#### STUDY OF NATURE AND PSYCHOLOGY

The study of psychology often claimed his attention in spare time, of which there was much on these lazy, tropical islands,—in the long days and weeks of waiting for vessels, and during the slow trips on them from place to place. He made Dewey's "Psychology" the principal basis for consideration of the subject, and carried this book with him on all travels among the widespread islands of the archipelago, reviewing it constantly in connection with definite problems as they presented themselves. The natives constituted excellent laboratory material for illustration and testing of psychological principles. He was much interested in the mental processes as externalized in their myths, their customs, and particularly in their language. The processes by which belief and knowledge come formed the problem which led him to a more thorough study of psychology, a study which at times almost obsessed him.

Love of Nature and interest in the natural sciences brought him much joy and profit, because the islands offered endless opportunity for observation and study along these lines. He had at once extended his friendship to those stars and constellations of the southern skies which he had not been able to see from his home in America; and occa-

sional entries in his journal show how constantly he delighted in the stars, on which he looked with the feeling of a poet and the understanding of a scientist. One such entry was recorded on Christmas Eve of 1899, which he spent alone in a cabin in Vaihiria Canyon: "The night is perfect, not a cloud. Have just been out for a drink from the river. The Pleiades, the Hyades, Orion and Sirius are above the eastern hill, while between the hills on the south are the Clouds of Magellan shining gloriously." He often talked with the natives on starlit nights, drawing from them their ideas of the stars and their ancient myths concerning them. He studied the geological formation of each new island he visited; he also observed systematically and with unfailing interest the wealth of marine animal forms on the reefs and in the lagoons.

Among the objects of Nature it was, however, the plants that claimed his chief attention. Throughout his journal are many pages of notes, sometimes in the form of technical descriptions, on the plants he observed. He made complete lists, with many descriptions, of the plants on some of the islands. In each place where he stopped for any length of time he botanized systematically, and made comparisons of the flora with those of islands where he had previously been. He was much interested in the more primitive groups of plants, and especially in the ferns, of which he preserved a large collection.

He had a peculiar yearning for the less frequented spots of Nature, and took many solitary rambles into the remote parts of the hills and canyons of Tahiti. His most notable trip of this kind was made at Christmas time, in 1899. Although he was unable to secure a native guide who was willing to leave at this festive season, and although he was advised against the trip, he undertook to visit the beautiful Lake Vaihiria, situated near the center of the island among lofty and precipitous mountains, the Olympus of the Tahitians. In spite of losing the trail and suffering great hardships, he finally reached the lake, a feat which, the natives said, no one had previously accomplished without a guide. He has told the story in an article, "A Trip to Lake Vaihiria," published in the *Juvenile Instructor* for June, 1900.

#### PROBLEMS OF CONSCIENCE AND RELIGION

Some phenomena were brought home to him as they could have been under no other conditions. For example, he was unforgettably impressed with a truth long ago noted by Locke on the variation in the conscience, which so often seems to reflect the local environment and history, taking its color, in a measure, from the experience of the particular group. Careful study in this field shows that the moral consciousness is not a simple emotion, but that it is really identical with moral character, a complex thing built up in the individual under the influence of his whole personal and social history.



It runs deeply into his life and is bound up in his entire being. The power of deciding between right and wrong involves many emotions, instincts and desires which influence moral judgments and are presupposed by them, and so are included in what is popularly called the conscience. Thus it appears that moral consciousness at a high level involves the same psychological factors and innate tendencies which, on an inferior plane, determine our ordinary judgments and actions. Moral character is thus slowly built up in the individual under the influence of a moral tradition developed during the course of thousands of years, as McDougall says, "by the efforts and sacrifices of the best men of all times" and which "is the most precious possession of mankind."

The resolution of the conscience into elements common in their lower manifestations to all men, and the fact that it has developed by a long process in which, it may be, physical and social needs were dominant, does not discredit this moral consciousness or render it unreal. On the other hand, it is obvious that judgments of value, of right and wrong, and the sense of moral responsibility are the natural issue of human nature and self-hood; and the moral consciousness assumes a dominant role as the expression of the entire personality. The basic influence of the moral tradition in the moulding of this consciousness indicates the necessity of the calling, in some way or another, of men who

will by that call feel the responsibility of elucidating and spreading that tradition in a way to motivate those receiving it.

W. H. Chamberlin entered into his missionary work with an earnestness that was the expression of a deep religious faith. By that faith he lived, working daily as though strengthened by the thought of a personal God who was forever near him, ready to hear his prayers, to aid him in his struggles to know the really good and to put himself in accord with it. The four books of his diary, covering these years in the South Seas, written with that transparent honesty that made it impossible for him to dissemble, bear on every page the record of a spiritual life.

No man ever trod more reverently than W. H. Chamberlin where the traditional forms and rites of his religion were concerned; for he knew that, properly understood, they symbolized principles and ideals which in the past had inspired noble men and women who had often maintained them at the cost of labor, agony, even life itself. But he sensed also that vast numbers of people are prone to accept the externals of religion in place of religion itself, and he saw this tendency strongly marked in the childlike Polynesians. He wrote at one time, "If these people get out of a rut, they don't know what to do, and feel lost. There is very little of originality or enterprise in them."

In his efforts with these Polynesians and the

observations and reflections occasioned by his experiences among them, W. H. Chamberlin came to see that religion is natural to man,—that it is in the very make-up of his nature to react religiously to the universe. His whole social life,—his occupations, his arts and crafts, his science and his morality—has been intricately bound up with religion. Custom controls society much as habit does the individual, for it is part of man's nature to follow the beaten paths and to express himself in set or crystallized forms; and when these paths and forms involve religion and thereby receive religious sanction, they tend even more strongly to remain fixed and binding. The group instinct and the consciousness of social value in practices are powerful forces in shaping religious forms in which religion expresses itself; but it by no means follows, as Durkheim and others would<sup>b</sup> have it, that religion and its ritual represent no more than the reflection of ordinary social life and its important interests. These forms, even the most primitive ones, tend to survive long after their social significance and force have been lost, and when their sole function to religion may be to give solemnity and an added touch of importance to religious services.

Some ritual in religion is a necessity, for religious thought and feeling must express themselves in actions, and appropriate actions seem to arouse or enhance religious feeling and attitudes. A re-

current evil among the most diverse peoples and cultures is that in time the accumulated externals of religion may so far usurp interest and attention as to be regarded as in themselves the substance and end of religion. This is evil, because in such cases religion is reduced to an empty emotionalism that is impotent in guiding and motivating men to effective righteousness and development. Obviously, feeling has a large place in religion, and particularly in its primitive stages manifested when the life of men in general is dominantly instinctive and impulsive rather than reflective and purposive. But, important as is feeling in religion, its usefulness depends largely upon its being balanced by thought which, never wholly absent from the religious consciousness, and which cannot be conceived as existing without it, with the development of religion, enters more and more largely into that consciousness as a controlling and co-ordinating factor, the factor that makes religion articulate.

The difficulties W. H. Chamberlin experienced with the natives came from his effort to introduce the rational element which he saw was vitally needed to insure a healthy development of their religious consciousness. Any development, in fact, was conditioned by their gaining some power of putting themselves in a position to contemplate their experience in general, and to pass judgment upon it. In the case of every act that may be termed sinful or righteous there is at the outset a

choice of lower or higher motives. Man's actions are never merely instinctive; and man is more than an animal purely because there is in him a responsibility of choice possible because of a freedom which every man knows practically as a matter of experience. Instincts are not in themselves either sinful or righteous, good or bad, but the purposes men make them serve may have these qualities. Man cannot escape the responsibility of reason and judgment, and it is because of this that, in contrast with the animals, he is religious and moral.

In his endeavors to get the people to make that struggle through which one may attain to religious insight and feeling he inevitably met frequent discouragements. Referring to his efforts on Tubuai to lead the members of the church there to meet new situations through an understanding of principles and essentials, he wrote in his journal: "A decided love of methods they were used to was shown, and a spirit of opposition to my plans which were calculated to make them think. I almost despair in trying to induce a spirit of research and self-reliance in them." Yet he never ceased his attempts among them, and was reported by his associates as "the hardest worker in the field." The discouragements caused him by the people were due solely to the entail of their unfavorable personal and social heredity and environment. They did not hold against him personally his disquieting efforts to dislodge them from indolent reliance up-



on ceremonial for salvation; for, in the words of David Neff, to whom he referred in his journal as his closest associate and best friend while on the Islands, "He took unusually well with the natives. They thought the world of him."

The inertia and resistance opposed by the natives to processes of reform and enlightenment threw into sharper relief in W. H. Chamberlin's mind the real problem of religion. It was clear that their insistence upon and punctilious conformity to set places, times, and forms in worship was not because they were unduly religious, but because they were but partially, but primitively religious. Like so many other people of more favored lands, they derived satisfaction from worship in which the routine of religion is largely taken for religion itself. To them religion was an invitation to comfort and peace rather than a call to adventure and service, often to heroic performance.

W. H. Chamberlin sought to help these people, so loving of ceremonial, so prone to substitute the acts of religion for religion itself, to understand the fundamental necessity of personal responsibility and of initiative. Religion deals with the area of freedom and values, the area of choice. There is no salvation by compulsion. Man can be saved by his own choice and effort alone; and therefore there is no salvation except through religion. The freedom of the religious man to choose in accord with the highest values can never be conferred

upon him by others or by any single act of his own, for such liberty is an achievement, and its heights cannot be reached except by going up the steps one at a time. Every virtue comes as a personal victory on the field of choice; and every liberty achieved is a bondage to the gods of labor and sacrifice.

#### HIS PERSONAL RELIGIOUS STRIVING

For himself, these were years of longing and striving to make real his own religion, to attain to a clearer insight into it, and to interpret his life and experience in harmony with it. He believed in the stability of the moral magnitudes of the world. Nothing can be made of life except it be under control of worthy motives. The task of life is imposed by ideals, and the ascendancy of the spiritual in man means mastery by a moral standard. He tried to live on the basis that values are superior to physical terms, and, with an almost ascetic rigor, subordinated the demands and facts of his physical existence to values. He had got down to the bed-rock of life where he recognized that the only real religious problem is that of character, of establishing through the choice and will of the individual the supremacy of the spiritual and righteous. At this time on the Islands, W. H. Chamberlin often used to preach on "the benefits from the trials through which God passes those He loves." He pointed out that the personal development resulting from struggle is worth infinitely more than

the object for which we fight. In sacrificing for ideals we do not throw ourselves away, but we gain our better selves. A similar thought was expressed by the Apostle Paul in his Epistle to the Hebrews, who had cheerfully suffered spoliation of their worldly goods, "knowing," he said, "that you have your own selves for a better possession."

Throughout the years of his missionary labors, W. H. Chamberlin had constantly before him as a primary object the achievement of his better self, the realization of the diviner possibilities which Christ showed we have within us. He indulged in frequent self-examinations, after which he often recorded dissatisfaction or discouragement. On such occasions he was accustomed to retire to a secluded place, where he could give himself to contemplation and prayer. In later years he used sometimes to say: "The man who does not pray never knows himself." His meaning was that in prayer a man bares his soul, and appraises himself in comparison with an ideal that lies beyond himself. He never knows what he lacks until he sees how far he is from such an ideal. A good man is such because he is following an ideal better than himself. Paul felt himself the worst of sinners, not in comparison with other men, but in comparison with a perfection which he visioned.

W. H. Chamberlin's loyalty to ideals was manifest to his associates. One evening when six or seven missionaries were at headquarters in Papeete,

it was decided that they would sit as a jury upon each elder in turn. The summary of opinions expressed on W. H. Chamberlin, as recorded in the diary of Elder Neff, was, in part, as follows: "He is a natural specialist, and would make a great success in scientific study. His line is not teaching so much as studying and searching scientific truths. He has too little concern about money matters, and takes but little interest in social affairs. His ideals are high, numerous, and deep. His learning is much more than he shows outwardly. He professes to be nothing but what he is, and he is too self-conscious to gain him the prestige and influence that he deserves."

#### INTUITIONAL EXPERIENCES: MYSTICISM

In the feeling for the good and the will to live for it which W. H. Chamberlin so often expressed, he seemed at times to experience a manifestation of something divine that extended beyond himself, to have an awareness of being the organ of something more than himself, and he longed to find the more of which he experienced the fragment, or margin. It was this feeling of a greater self, penetrating but at the same time transcending his own limited one, that directed so constantly his longing—at times, his passion—for a perfection beyond his experience. On one occasion on Tubuai, after "a morning spent in prayer and thought under the ironwood tree on the hill," to which he was wont to repair at such times, he wrote in his journal: "I

have felt I am a personality, have a will, and ought to be able to satisfy myself, and through my steady failure \* \* \* I have come to the conclusion that the attempt to reach perfection without aid would end only in hopeless despair." Men are constantly dependent upon each other and are greatly strengthened and helped by society in general; but the religious man, who is, after all, the normal and natural man, finds this support alone insufficient. He needs for the fullest realization and satisfaction of his self a cosmic support and reinforcement,—he needs God. One is reminded of the words of St. Augustine in his Confessions: "Thou, O God, hast made us for thyself, and we are restless until we find ourselves in thee." There is, he felt, no other refuge in which the soul may find peace.

The inner calm and strength for which he sought often came to him on the Islands, at times following periods of illumination in which he seemed to know and connect directly with the Reality behind the appearances of the world, to experience something of the essence and significance of that Being. In the depths of experience he felt in him a higher power, a larger Life, to which he was related and which worked through him and environed him like a mighty spiritual sea. He seemed to know without the mediation of the senses or reason the Beyond, the Ultimate. Concerning one such experience in Hamuta Canyon, on Papeete, ensuing upon a period of prayer and contemplation, he wrote:



“Pleasure in all other things waxed insignificant before the joy of that Spirit; all desire for evil left me. The glory of the ways of the Lord was plain to me, and resignation to his will was perfect.” A supreme joy such as indicated here is a characteristic accompaniment of experiences in which the dualism of ordinary thought and life is transcended. And such deep joy suffuses the personality because the individual is receiving the full satisfaction of union with that cosmic, spiritual support for which he by nature longs, and is attaining an overwhelming experience of that support or reality through contact and communion with which he achieves his highest being and comes into possession of his soul as a whole. All he was and is and hopes to be is at the time actual.

Down through the ages there have been men, often of high and critical intelligence, who have had spiritual experiences of like order. Those who have had such intuitional revelations give testimony of remarkable uniformity. They say that they have experienced a Presence greater than their understanding, that they have become conscious of a realm of Reality on a higher level than that of every day life and sensory experience, that they have had immediate contact with a transcendent Reality which they believe to be God. “God ceases to be an object and becomes an experience.” They express inability to describe the nature of their experience, so different is it from all to which

ordinary language is adapted. Few who have had such experiences speak of them or attempt to communicate them to others; and W. H. Chamberlin in later life did not refer, except indirectly, to personal experiences which, nevertheless, he held as significantly real. The mood pertains to a new dimension of being, and so is incommunicable except at its lowest levels.

While these experiences cannot be precisely formulated, they are incontrovertible to those who have had them. Conviction that they have found God becomes unshakable; the personality is flushed with new spiritual energies, invaded by the inrush of a larger life, as though from a creative center, and rises to a new level. Sometimes the whole character is transformed; seemingly ordinary abilities are expanded and raised to the exceptional; and the power is given to endure with untroubled patience all adversities. It was so in the case of Paul, after he had had the experience to which he referred when he wrote: "The God who said, 'Let light shine out of darkness,' has shined into my heart to give the light of the knowledge of the glory of God." It is this energizing outcome of these mystic experiences that is their most significant feature, rather than the feelings of expansion or rapture accompanying them. Energy effective in living does result from them, coming from somewhere.

William James, after careful study of these ex-

periences and their consequences, mentions a phenomenon in one of his letters as a "boulder of experience," comments on "the extraordinary vivacity of man's psychological commerce with something ideal that feels as if it were also real," and concludes as follows:

"Disregarding the over-beliefs and confining ourselves to what is common and generic, we have in the *fact that the conscious person is continuous with a wider self through which saving experiences come*, a positive content of religious experience which, it seems to me, is *literally and objectively true as far as it goes.*"

That is, we are dealing with something that is not merely subjective, but with experiences that minister to life, upbuild character and yield increased power to individuals, and thereby to the race.

The words mystic and mysticism, which are applied to such experiences, have popularly, in many cases, an unfortunate connotation carrying the implication of something abnormal or pathological. The effect of the word in such cases is one of disparagement. It is true that psychopathic cases are known among the mystics just as they are among every other type of men, and one must discriminate between the normal and the abnormal largely by noting the results or outcome. As in other directions, activities are to be judged by their fruits. Far from being visionary or impractical dreamers, all the great constructive religionists have been mystics, men who seemed able to see beyond the

margins of ordinary knowledge and to draw upon a vast reservoir of spiritual energy not their own. It was this finding of springs of life in God that enabled humble Johann Tauler, in a city and an age of great wickedness and corruption, to hew out for himself a life of righteousness and practical service. Eckhardt, another German of similar insight, said: "If I were not a priest but were living as a layman, I should take it as a great favor that I knew how to make shoes, and should try to make them better than anyone else, and would gladly earn my bread by the labor of my hands." And the English mystic Hilton wrote: "If thou be wise thou shalt not leave God but shalt find Him and have Him and see Him in thy neighbor as well as in prayer; only in another manner."

The fact is that religion always has a mystic side, just as it has a moral and an intellectual one, sometimes one and sometimes another of these sides being emphasized in the history of the world. Religion ever claims to transcend the facts and activities of ordinary empirical and earthly experience. This will be understood when attention is called to the fact that a mild form of mysticism is involved whenever a person prays in so far as he feels that by the act he attains contact or communion with God. There is no difference, other than in degree, between the confidence in God's aid and presence which any humble man may feel and the high and pure mysticism that involves the

more intense and vivid appreciation of the unseen world and the sense of intercourse with the inmost nature of reality. Men who claim this experience, then, do not traffic in the occult and secret or draw upon some special faculty or some unexplored recess or wilderness of the soul. The experience, like the religious consciousness in general, normally involves the entire man and all his faculties. It is consequently influenced by previous thinking and intellectual content, and therefore takes different forms and expressions in different groups and different ages. The human personality is not a *tabula rasa*, a clean sheet upon which impressions are received, but rather a highly sensitive plate that is impressed, not only in accord with its original nature, but also in accord with its previous use and preparation. Not only does experience act on the mind, but the mind, in turn, acts on the experience; the result depends upon both processes.

The conditions or preparation for intuitional experiences have nothing to do with trance or dissociation, or other of the so-called psychic phenomena. These experiences have come typically in the developed stage of a long religious life rather than at the beginning, and when the personality was at its best and most thoroughly integrated. Among conditions making possible the intuitional experiences, a certain strict spiritual discipline is necessary. There is always presupposed a religious awakening of the soul that brings a sense of sin-



fulness or failure from perfection, and suggests the need of purification and of higher aid. It is following this that, by the concentration necessary to become conscious of an inner window or way, one may receive the individual illumination and assurance of the divine presence. Such experiences have come only to those who could meditate and settle down into the interior hush of the soul, superior to the multitude of distractions that ordinarily usurp attention. We become clearly and sharply conscious of nothing save as we concentrate upon it properly. When the right conditions are fulfilled, spiritual illumination and reinforcement will result. W. H. Chamberlin regarded these experiences as normal, for, as he wrote many years later:

“Of course the fullest evidence for the existence of such experiences of revelation can come only to those who have felt them. If such experiences are realities it would seem that they can be universally experienced under standard conditions, just as the value of any attitude or truth whatever can be tested under standard conditions by anyone who will fulfill these conditions.”

#### GOD IN NATURE

There was an inseparable connection in W. H. Chamberlin's mind between the problems of Nature, Man, and God. Those who have so sensitized themselves that in moods of inner contemplation they realize direct kinship and contact with God, finding in the deepest strata of their being divine sources of life and divine possibilities, are

likely to find also the same power in the outer world of Nature.

*Thought answereth alone to thought  
And soul with soul hath kin;  
For outward God he findeth not,  
Who finds not God within.*

*And if the vision come to thee  
Revealed by inward sign,  
Earth will be full of Deity,  
And with His glory shine.*

There is no doubt that W. H. Chamberlin went to the Society Islands holding the traditional view of Nature as something apart and, in the main, self-running, designed and regulated by God, but transcended by Him. While on the Islands he wrote an article entitled "Design in Flowers," which was sent to Salt Lake City for publication, but which never appeared in print, and has been lost. This title indicates that he apparently still thought of nature largely as the symbol, the "visible token" of God's love and wisdom, ideas familiar in the expressions of the Transcendentalists of New England. The following passage is from the narrative of his "Trip to Lake Vaihiria:"

"As all the glory of the scene before us wrought upon the soul, coming as another potent witness to the glory of God's handiwork, we were constrained to bow the head and thank Him, even the great Creator, for the marvelous beauty with which He here and everywhere has adorned the earth for us, His children. We were happy in purest and noblest thought; and O, how the soul

longed, as it caught here a glimpse of the glory of the Invisible One, to spend its utmost strength, be its efforts never so insignificant, in aiding to further the purposes of Him the beauties of whose smallest thought were thus displayed before us!"

In this passage, however, there are indications of a deeper feeling and intuition regarding Nature. He felt acting purpose rather than static design, a divine Power and Presence rather than a discrete symbol thereof, a feeling that later thought was to clarify. In the ecstasy inspired by the contemplation of the sublimity of Nature, her half revealed but ever elusive mysteries, her eternal and terrifying power, he felt a moral uplift akin to revelation, caught a vision of the ideal, and received in his inmost heart something of communion that impressed him with the sense of an immediate creative power beyond human capacity of understanding. He felt around him the presence of a Being from whom something of spiritual meaning seemed to come in the code of beauty and harmony. Such a mood is reflected in the incomparable lines of Wordsworth in his "Tintern Abbey":

*And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; A sense sublime  
Of something far more deeply interfused  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air  
And the blue sky, and in the mind of man—  
A motion and a spirit, that impels  
All thinking beings, all objects of all thought,  
And rolls through all things.*

## SOME RESULTS OF HIS YEARS ON THE ISLANDS .

W. H. Chamberlin was recalled from his mission to the Society Islands in March, 1900. He had become so deeply interested in his work that, in spite of his longing for home and loved ones, he expressed disappointment at being released at a time when plans he had formulated and entered upon must be left uncompleted. He left Papeete on the fifteenth of March on the sailing vessel "City of Papeete." The ship was much hampered by calms and contrary winds, and as a result was fifty-five days making the voyage, arriving at San Francisco May the eighth, more than three weeks overdue.

During the long days and nights of the voyage home he had frequent occasion to contemplate his life and plans for resuming work and duties that had been broken off by his mission. Three years in a field that to most men would seem barren and unpromising had, nevertheless, proved in many ways rich in experience fundamentally significant in connection with his deepest interests and fruitful in thinking which, favored in a considerable degree by his very isolation, dissipated many minor difficulties and, most important of all, brought out and focused the essential problems for life and thought in something of their due relationship to each other. He could never again go forward on the same lines he had followed or projected before he went to the Islands. What some of the vital consequences of his years as a missionary were we

know in part from his own later explicit recognition of them, and best, perhaps, from the changes in his plan and work that he directed in the immediately ensuing year.

His experience in his sincere and devoted efforts to understand, live and transmit religion had brought clearly to his understanding that religion is bound up in the very nature of man, and is closely connected with his entire life. It is not apprehended by any special sense, as it were, nor expressed in a separate faculty, but belongs to his normal character as a whole and to his normal relations to the universe. It is a potent factor both in his spiritual growth and in his moral and social development; but is always more than ethics and more than its aspect of social animation and control. From beginning to end it works vitally, both in the growth of the individual and in that of society. In its expression at certain times, or with particular individuals or societies, the factors of feeling or emotion may be emphasized, as is ordinarily the case in primitive stages; at others the social or moral may be stressed, and religion may then be made essentially ethics, with its motive power weakened or absent; again, exclusive emphasis upon the intellectual side may present a religion as a merely metaphysical system or theology, a set of doctrines to be consented to rather than a life to be lived. But undue emphasis upon any one of these aspects never satisfies permanently and it



is bound to bring a reaction. In normal, effective religion, feeling, intellect and will all have parts to play and work in interconnection. They cannot function separately.

In endeavoring to bring the Polynesians to assimilate and live higher religious motives and practices, he constantly had to take into consideration their social environment and traditions and the religious and other ideas, largely primitive, in the backgrounds of their minds. From the practical psychological study he made of these men and their society, he saw that not only does religion play the intimate part in man's nature and growth previously indicated, but that man's make-up, past experience and development reciprocally exercise a vital influence on the form and expression of religion. Religious thoughts and experiences are closely intermingled with, and therefore colored and conditioned by, the ideas and experiences of every day life. In this coloring and conditioning not only the present conscious processes and experiences of a man are involved, but also all his past physical life, of which the present is the prolongation and result, and out of the subconscious storehouse of which suggestions and currents are wont to well up to influence the thought and action of the moment. For this reason religious and moral character cannot be conferred by any external authority or power, but must be wrought out by the individual, upon whom rests the abiding ob-

ligation of *discrimination and choice*. Such character is an achievement, not a gift; an invitation to struggle and accomplishment, not to peace and security.

It was a vitally important result that W. H. Chamberlin reached in finding these facts concerning the nature of religion. They indicated that religion is an abiding and pervasive reality in man's nature which a psychological approach not only does not dissipate but rather makes clear. The fact that religion manifests itself in its primitive phases, through our basic instincts and ordinary powers, did not mean to him, as it has meant to many, that religion is explained in terms of these functions, or that in being analyzed it is done away with. This analysis and its revelation of such varied forms of religious activity, meant to him, not that religion is reducible to certain strong instincts, such as sex and fear, but rather that religion is a quality, a dynamic, running to the depths of human nature. Consequently, it is necessary to recognize that the power of religion is not dependent upon the ultimate truth or falsity of the forms in which it is expressed. There is no doubt that primitive and uneducated peoples have derived consolation and helpful stimulation from ideas and practices which most men today must rule out as false or superstitious. The important thing is the use ideas are made to serve in building a religious life. Their worth is dependent upon their capacity to satisfy human needs and to issue in conduct that makes for man's development.

It would seem that W. H. Chamberlin had come definitely to hold a purposive or functional point of view in psychology. Man was to him a dynamic reality, and must be viewed as a unity. That is, man's different instincts, functions and activities could be explained only in 'the light of the nature and purposes of the whole; but the whole could in no sense be explained as a result or *summation* of its separate elements or activities. The significant thing in W. H. Chamberlin's mind was the apparent turning from the analytical method of thought, which would explain by reducing reality to elements assumed to be ultimate, to a synoptic, or organic, method of thought, which involves the view that nothing can be understood or explained except in the light of the whole, although the analytic method ordinarily pursued by science is indispensable in attaining accurate *descriptive* accounts of man and the world.

In the field of religion the synoptic method of thought carried W. H. Chamberlin beyond the domain to which psychology, as a descriptive science, is limited by its method. The psychologist finds that religious beliefs minister to deep cravings, not only emotional and social, but intellectual as well. The religious consciousness, however, carries with it a conviction of the truth of religious ideas and of the reality of an objective spiritual world upon the validity of which psychology, in its proper field, is impotent to decide. W. H. Chamberlin's personal

intuitional experiences of the Divine carried to him this conviction of reality and validity, and remained sources of vital and refreshing energy to the end of his life. These experiences and the realities of which, to him, they carried assurance demanded place in any view of the world as a whole, any philosophy, at which he might arrive.

By nature and experience he could quite truthfully say of himself, I,

*Who want, am made for, and must have a God  
Ere I can be aught, do aught,—no mere name  
Want, but the true thing with what proves its truth,  
To wit, a relation from that thing to me,  
Touching from head to foot, which touch I feel  
And with it take the rest, this life of ours!*

—Browning.

But he knew well that purely individual experiences were incommunicable and could have, therefore, no authority with others. To carry conviction to outsiders there must be given reasons open to examination and consistent with general experiences. The faith in which he could rest, moreover, must not satisfy his feelings only, and have content and form from experience; it must be justified in a thoroughly rational world view; it must be supported by a seasoned philosophy that had regard for his intuitional and emotional as well as for his intellectual life, a philosophy embracing the proper evaluation of the data of the inner as well as those of the outer world. It was impossible for him to admit that his mind functioned up to some

certain point and no farther; to allow an obvious dislocation between one part of his ideas and another part of his ideas.

His now apparently decided trend toward the synoptic, or organic thinking, toward seeking an explanation for the particular in the light of the whole, had led him during his last year on the Islands to formulate his views on the problem of the whole in a paper "On the Origin and Destiny of Man." The paper was sent to Salt Lake City where, unfortunately, it was lost; but it is evident from what he later recalled of it that it embodied a conviction concerning the spiritual basis of the universe and the constant interrelation of God and man. It had some features, he was later surprised to learn, in common with the views of Leibniz, formulated in his "Monadology," although at the time W. H. Chamberlin had no acquaintance with the writings of that author. The important thing is that he attacked the great problem with confidence in the moral solvency of the world, and with an optimistic faith in man's capacity, through his native intellectual powers and spiritual perceptions, to ascertain the truth and to gain a view of the world in the light of which particulars would have harmony and meaning.



## CHAPTER V

### FROM SCIENCE TO PHILOSOPHY

PROFESSOR OF GEOLOGY AND MINERALOGY AT THE  
BRIGHAM YOUNG COLLEGE

W. H. Chamberlin had fully expected to resume his duties as Professor of Mathematics at the Latter-day Saints College upon returning from his mission. To this end he had, on the long journey homeward, begun reviewing some mathematical treatises which he had taken with him. In his absence the school had passed through a critical time, but had survived under a new administration, with its name officially changed to Latter-day Saints University. He had been listed in the catalogue of the institution as "on furlough," but his name had later been dropped down the list from his position of seniority, and was finally omitted from the catalogue issued about the time he arrived from the Islands. This circumstance had far-reaching consequences.

He was urged to accept the headship of another Church school; but this offer he refused on the grounds that he had neither interest in nor special qualifications for administrative work. An offer of the chair of Geology and Mineralogy at the Brigham Young College in Logan seemed preferable and was accepted. In spite of the difficulties

involved in removing from the home he had established in Salt Lake City, the call to Logan was probably fortunate, because of the higher grade of work done there, and especially because of the sympathetic and enlightened co-operation given him in that institution. He was given such opportunities as were possible in following out his plans for study along lines that had become of primary interest to him, and was later permitted to transfer to a department of instruction more nearly related to these lines. The faculty at the time was an able and progressive one, the students earnest, and the general atmosphere stimulating.

He devoted the summer of 1900 to preparation for his new duties. Because the historical aspect of Geology interested him most, he made many trips during that summer and the following year for the examination of strata of different ages for their typical fossils. He showed all the enthusiasm of a naturalist when he discovered, e. g., some fine fossils of echinoids in the Jurassic rocks at the mouth of Emigration Canyon, and again when he encountered in Logan Canyon rich beds of trilobites, chain-corals, graptolites and other characteristic Silurian forms. Some of these specimens were later brought to the attention of Professor P. E. Raymond of Harvard University, and through him to that of Dr. T. H. Clark of Ottawa, who regarded them of such significance that he made a special trip to Logan Canyon for personal examination of

the beds. He is publishing results, and the locality bids fair to become well known. In the course of his studies W. H. Chamberlin found also that reports upon the geology of Utah had wrongly referred the age of some of the strata, and he began revisional studies of these with a view to publication; but because of change of duties the papers were not completed. Thus, although he was teaching Geology through force of circumstances, he entered into the work with a will and conscientiousness, and with a critical attention to first hand sources, creditable to himself and profitable to his students.

#### PROFESSOR OF MATHEMATICS AND ASTRONOMY

After teaching Geology and Mineralogy for two years, opportunity came for him to transfer to the field he still regarded as his specialty. He became Professor of Mathematics and Astronomy for the year 1902-1903, but the old satisfaction in these subjects did not return because his deepest interests now lay beyond the objects of mathematics and the special sciences, in the general reflective problems of religion and philosophy. He found himself much less held by the facts and principles of science than by the question of what these facts signify and of what science itself means or could mean were its objects fully attained, by the interpretive questions of experience in general, and of the place and destiny of man.

REJECTION OF MATERIALISM : THE INESCAPABLE  
INFLUENCE OF MIND AND PURPOSE

He was passing beyond the stage of Naturalism, the world view that is secured by piecing together the sciences into a sort of hierarchy, with Physics at the base, the view that ultimate explanation is afforded in the laws of Physics and Chemistry, of which all other laws are held to be only complications. Naturalism was, up to this time, held by the majority of its supporters in the dogmatic form known as Materialism, according to which all real explanation is mechanical and in terms of matter and motion. This philosophy made a wide appeal because of the prestige of the sciences and the congeniality of the corporeal concept to the uncritical views of the common man. Then, too, people are generally gullible in thinking a man who is an authority in one field is competent in all, and in not understanding that when scientists are moved to generalize they often pass beyond the limits of their special fields. In this way, the so-called "*Stoff und Kraft*" (Matter and Force) philosophy was diffused and influential during the middle part of the century, particularly in Germany. People did not then recognize that Haeckel, as an apostle of Materialism, was on wholly different ground from Haeckel as a zoologist, and that in his general philosophic pronouncement he was as dogmatic as the most extreme theologian. When a scientist asserts that all things are constituted of ether, or that the

only real explanation is mechanical explanation, he is making generalizations passing beyond the limits of any special science.

W. H. Chamberlin was led in two entirely different ways to serious difficulties and doubts as to the grounds of this philosophy that at the time seemed to have swept everything before it. In the first place, there were inconsistencies in the sciences themselves. When the different sciences were brought together, they did not form a consistent whole, such as had been the dream of many thinkers. Instead, scientific thought appeared broken up into a series of different aspects. The points of departure, the *purposes* in the several sciences, varied, and determined differences in the resulting views of Nature. This was seen to be true even within a single science, such as Physics. The special interests of the scientists made an important difference, so mind, or purpose, obviously entered into the resulting science in a significant way, and must be taken into consideration in estimating results. This supports Kant's assertion that man does not find laws in Nature but imposes them upon Nature.

This same fact was brought home to W. H. Chamberlin in various ways when he followed the scientific method to its logical outcome in any direction, or reasoned on the principles assumed at the foundation of science. In the domain of Mathematical Physics, for example, he had undoubtedly, in studying the writings of Thompson and Tait,



considered their analysis of the terms Matter and Force, an analysis made about the same time by several eminent students in Germany and France. This analysis showed that the notions of Matter and Force could be dispensed with in mechanical science, which needed only the ideas of time, space, velocity, and capacity of motion (inertia). While there is no evidence that Thompson and Tait recognized the full consequences of this analysis, it gradually became obvious that logically it is futile to attempt to build a satisfactory philosophy upon a materialistic basis. A rigorous inquiry into just what the mind means by the words "substance" and "force" reveals that they refer to mental or psychical experiences.

The outcome was similar even in Mathematics, the name written over the entrance to modern science, and regarded by some as the one genuine science. Here, at least, it might be felt that the foundations were real and secure, and that all that was needed for the perfection of the subject, which some optimistically thought would then include the whole of science, was progressive, logical complication from these fundamental premises. A review of the development of Mathematics, however, showed that this had not been the tendency. The great developmental steps in the subject have come chiefly from stimuli received from without through the problems and *purposes* of workers in other fields. It had developed from, not one, but several points of

view, and showed a corresponding heterogeneity of theory. It was not a unitary science, and often showed in its fundamental conceptions and premises a lack of logical consistency and precision. In following the critical writings of mathematicians, such as Weierstrass and Klein, who were seeking to remedy these logical inconsistencies in fundamentals, W. H. Chamberlin must have found himself led to face psychological problems similar to those met on the other scientific paths he had followed.

Thus, in Geometry he was forced to see the idea of space itself as a psychological construct as well as a mathematical problem by the fact that perfectly logical or inherently consistent non-Euclidean geometries, such as those of Lobachewsky and Riemann, had been developed. One may deny the parallel postulate of Euclid while accepting his other premises, and derive a system equally good mathematically; or one may likewise assume at the beginning sets of axioms resembling those of Euclid, or even sets in which the resemblance is abandoned, and get various systems of Geometry, perfectly consistent within themselves, but not consistent with each other. This being so, the question arose as to which of these geometries is true of the actual world, for Geometry, as such, can pronounce only on the results that follow from given premises and cannot, as Euclid did, affirm that premises and conclusions are true in the actual

world. Certain propositions are equally true in various systems; and Lobachewsky and Bolyai early pointed out that Euclid's geometry is true within limits in their own more general systems. Geometry of very small spaces is always Euclidean; but no *a priori* basis exists for deciding which system is true of space in general.

The premises of Geometry have their roots in experience, and it is to experience alone that we must appeal for their verification and the verification of the results mathematically derivable from them. Geometry sprang out of man's practical interests in land surveying and other employments before there arose the scientific spirit interested in the logical connections of the experiences involved. The first geometrical knowledge was acquired accidentally, and many of Euclid's propositions were proved as practical measures long before he chose and arranged them into the beautifully consistent system we associate with his name. Geometry, then, grew naturally out of our ordinary sensory experiences, and the actual characters of our space-consciousness, such as its tri-dimensionality, are empirical in the same sense as are the other important features of our limited human experience.

Space is thus a psychological as well as a mathematical problem. Various forms of sensory experience furnish data for our ordinary unitary space conception, which is, in consequence, complex. We orient ourselves practically with reference to the

physical objects of our world, or the stimuli coming from them, by means of the paired sense organs connected with sensations of movement, sight, touch and balance; but the psychological spaces corresponding to these senses, taken separately, do not completely coincide. Space to a man born blind is not the same as space to a man of normal vision. Sensory differences of this kind have entered into the foundations of Geometry, resulting in different systems, according to where the emphasis has been placed. Were our experience of space wholly visual, Euclid's postulate of parallel lines could not be true, since any two lines seem to converge either in one direction or the opposite, as is realized by everyone who has considered perspective. The space dealt with in projective geometry is of this visual type. The sensory factor at the basis of Euclid's geometry, on the other hand, is largely motor.

The human mind, with its experience and purposes, enters into mathematics as it does into the natural and physical sciences. Mathematics is revealed as instrumental in its character, its premises as based on limited experience, and its conclusions as true only when verified in experience. Lobachewsky saw these facts plainly when he wrote:

"We cognize directly in Nature only motion, without which the impressions which our senses receive are impossible. Consequently all remaining ideas, for example, the geometric, are created artificially by the mind since

they are taken from the properties of motion, and therefore space, in and for itself alone, does not exist for us."

As our experience necessarily remains limited, we can probably get only an approximate answer as to which of the several geometries is valid for reality. To Newton the universe was Euclidean, as it seems to be to ordinary men; but to Einstein space of the universe is really of the four-dimensional type of Riemann's geometry, which we cannot imagine, and the total evidence available supports the latter conception as more likely to be true. Space, to Newton, was infinite; to Einstein, it is practically limitless but nevertheless not infinite, being limited by a curved surface comparable to but not identical with the sphere of Euclidean space. We cannot picture it because of lack of the appropriate sensory materials. We may some day acquire other space experiences and other beings may have them now.

It is natural, then, that W. H. Chamberlin should have also felt forced to query the grounds of the traditional logic to which he had been introduced through Jevons' treatises. He was interested in logic not simply as a guide to knowing what conclusions follow legitimately from given statements, but also as a means of arriving at truth. As a matter of fact, he found a tendency in the more recent works on the subject to deal with questions such as he repeatedly found himself forced to raise; for instance, "What is knowledge?", and "What is the



basic reality in terms of which we must in the end explain all other things?" It develops that the syllogism does not always hold in correct reasoning, that logic itself is limited and instrumental, and, apart from consideration of the *meaning* given by persons using it, to be empty and unreliable. This is recognized in the efforts now being made to replace words and statements by symbols.

W. H. Chamberlin found that the sciences did not reveal any ground or principle whereby they could be united into one consistent scheme, and that in following up their different aspects he was led in every case into problems which could not be solved by the exact methods proper to the sciences, problems that involved an independent examination and treatment of the fundamental conceptions or presuppositions these sciences built upon, and that lay in the psychological and philosophical fields. These difficulties and inconsistencies in the sciences themselves, however, were small to him in comparison with the racking ones that loomed when he considered the prevalent materialistic philosophy in its relation to ethics, aesthetics and religion, to the inner, or spiritual life.

Here he sensed and desired to face squarely the age-old problem of the double aspect of reality appearing and reappearing in varied forms and reflected in language in such terms as outer and inner, objective and subjective, material and spiritual. Human knowledge and beliefs seem to form

about two poles, two contrasting centers of life and development, which stand in antithesis. Events face two ways, have two sides, a descriptive side and an appreciative side, a side of fact and a side of meaning or value. Beethoven's "Sonata Pathétique" may be represented objectively in terms of black symbols on white paper or described in terms of sound waves and time intervals; but the listener finds it to have a deep inner significance, an exquisite value, into which paper and ink, sound waves and time intervals, do not enter at all. Sunrise may be explained by reference to the earth's rotation and in terms of light waves; but a sunrise so described would have nothing in common with those Shakespeare appraised in the lines:

*Full many a glorious morning have I seen  
Flatter the mountain tops with sovereign eye,  
Kissing with golden face the meadows green,  
Gilding pale streams with heavenly alchemy.*

Philosophers have recognized this duality in different ways according to the particular angle from which they thought. Kant speaks of the facts and processes of the sensory world as "phenomena," in contrast with the "noumena" of the inner world of mind and feeling and corresponding to these two worlds he recognized what he termed "pure theoretical" and "pure practical" reason. Schelling has a corresponding contrast in his "positive" and his "negative" philosophy. Schopenhauer, recognizing that our dealing with the outer world is based upon

intellectual recognition or identification, whereas within us we are continually choosing, valuing and willing our courses of action according to inner preferences and ideals, thinks of the world as the expression of "Will and Intelligence."

One thing had made an important difference in W. H. Chamberlin's outlook and had made more substantial the foundation on which he sought to build. This was his study of Psychology and his intensive consideration of the sources and processes of knowledge. He now had an insight into the process of knowledge, into its instrumental nature, and was therefore able from this time to be free from the errors into which Comte, Haeckel, Huxley, Spencer and others had fallen in plunging ahead in their attempted formulations of a world view without having first considered adequately the question of the nature of knowledge. Spencer simplified his way at the outset by relegating to the realm of the Unknowable, the Incognoscible of Comte, all that could not be expressed in mathematical and physical terms; but in later years, when he had studied Sociology and Religion, he talked a great deal about things he had previously said were unknowable. The fact is, as Kant had discovered and expounded long before Spencer's day, we cannot even talk sensibly about man in his social and religious relations without believing in and acting upon presumptions that can never be known or proved in the mathematical or physical sense.

Had Spencer at the outset of his work grappled with some of the problems he left until its conclusion, he might have developed a philosophic system that would now be of more than historic interest.

Anaxagoras complained that men are forever cutting the world in two with an axe. The materialist bisected the world, then confined his attention to one of the halves, and finally, by naive assumption and "initial predication," asserted that this half is really all there is to it, the other part being unreal or illusory. This procedure W. H. Chamberlin now saw clearly; but he saw also that even in the part of the world to which his method confined him, the representations of the materialist were incomplete. During the years on the Society Islands, in his long mulling over the questions of the nature of knowledge and the processes by which we get it, W. H. Chamberlin had grasped the fact that science progresses by confining its attention to a few aspects of objects and ignoring all the other aspects. Galileo made progress in arriving at the so-called laws of falling bodies because he was able to confine his attention to certain aspects of moving bodies and to ignore all the others which might complicate the problem. Newton made further progress by the same method of simplification. Following this particular method of progress to later times, it may be noted that Einstein arrived at the gravitational formula associated

with his name largely by dropping out as unessential the fixed lines and points of reference required by Newton, and that Weyl and others have secured still more general formulae by omitting factors which Einstein included. Herein is illustrated the nature of all scientific progress, which results from successive abstractions and thereby gets farther and farther from the real world, which is finally replaced by a purely imaginary world pictured in terms of lines, points and abstract numbers.

In order to describe the actual physical world, science has to resort to terms of an imaginary world. The physicist talks of rigid bodies, weightless levers, perfect gases and frictionless fluids, none of which exist in the real world any more than do the perfect circles with which the mathematician deals. No one ever saw any of these things. But by means of these ideal conceptions and simplifications, the physicist is able to deal effectively with the actual complexities of the existing world. The time of the day indicated by our watches corresponds to the movement of the actual world about the sun at only four instants in the year, for it is based upon the ideally uniform movement of a fictitious world. The concept of the ether contradicts all we know from experience about actual substances and is even inconsistent with itself. In considering it for different purposes it is assumed to be a gas or a perfect fluid, and yet, at the same time,



vastly more rigid than steel, to be weightless and yet many times more dense than lead or gold, while in the cosmos as conceived by most relativists, the ether tends to disappear as a superfluous hypothesis. Even the so-called laws of science are in no way laws in the sense in which that word is commonly understood. These formulations do not fit things and activities as they really are, for they never hold true to the limits of exact observation and are practically true over only the middle range, as is well known in the case of Boyle's law for gases. The "law of gravitation," long regarded as the ideal of scientific accuracy, while apparently close to perfect for planetary distances, does not hold, it is believed, for molecular distances, and apparently does not for interstellar distances. Newton's formula has accordingly been corrected by Einstein and others. There is, in the strict sense, no law known to science, and it is improbable that any such law can be known. The laws of science are intellectual devices for dealing with the facts in a way to satisfy certain selected interests or *purposes* in connection with an always limited number of data.

The universe which science builds up is thus an ideal, or imaginary universe, a conventional but extraordinarily accurate model which is highly useful as a guide to the actual world. Science uses the concepts that are useful in describing relations between the facts of experience with which it deals,

and the rational, or ideal world which it builds is related to the real world in the same way that a highly accurate topographic map is related to the country it represents. By means of this map a man may find his way infinitely better than he could by dealing with the actual objects alone; but he cannot catch fish out of the blue lines representing rivers, or swim in the areas representing the lakes, any more than a mariner can sail his ship on the chart by means of which he travels comfortably and safely in unfamiliar waters. Just so, by means of the remarkably detailed and precise models of the world constructed by science, we can foretell events and get along in the actual world infinitely better than men before the scientific era had ever dreamed possible.

W. H. Chamberlin had in considerable measure grasped this partial and abstract character of science, its meaning and limits. In its field, science was impregnable, but in that field it was powerless to deal with the fundamental questions affecting the origin of things. A book that had been published in 1899 came into his hands a year later upon his return from the South Seas, and did much to confirm and broaden his conclusions along these lines. This was James Ward's "Naturalism and Agnosticism," an epoch-making book that marked the final turning of the tide among philosophers against the pretensions of Materialism as an all-inclusive philosophy which bade fair to sweep the

grounds of religion away. The book is read but little now because, since its appearance, Materialism in the old sense has practically disappeared, having been given up by almost every philosopher at the beginning of the present century. About the same time he came into possession of works by A. K. Rogers and B. P. Bowne which stimulated him, not only by confirmation afforded some results he had already reached along lines of a personalistic conception of the world, but especially by making him more clearly aware that philosophy was the distinct field in which his own dominant interests lay.

These interests now fell outside the realm to which science is limited by its method and premises. Hence he could no longer feel satisfied to devote himself primarily to science, and his method of thinking diverged more and more from that essential to that discipline. The function of science is accurate description, its method the explanation of the unknown in terms of the known, and the analysis of objects of study into lesser and lesser items admitting of this equational treatment. Nothing can be explained scientifically that cannot be analyzed. It has been said facetiously that psychology long ago lost its soul and is about to lose its mind. This is a foregone conclusion so long as soul and mind are studied by the analytical method. To "explain" the molecules of early thinkers it was necessary to analyze them into atoms; atoms in

turn must be broken up into electrons, which are at present the ultimates for physical science; but should explanation in the scientific sense be extended, the electrons will also be analyzed.

To explain a thing in science means to refer it to its antecedent, or genesis. This method of thought no longer satisfied W. H. Chamberlin. His thinking tended now toward the synoptic, or organic method, which finds the explanation of a thing or process, not in its genesis, but in its outcome. The revealing thing in evolution is not the starting point, but the end at which it arrives, or toward which it moves. The method of analytical thought, strictly followed, denies any meaning or purpose in the world as a whole; its world is not strictly a universe, or cosmos, but a cloud of analytical dust, and, whether its ultimate particles be the atoms or electrons of Materialism, or the logical entities of Neo-Realism, the consequences are the same. On the other hand, the synoptic method of thought explains the part with reference to a whole, the nature of which we can vision; it leads to an idealistic philosophy, one which finds meaning, purpose, and, ordinarily, personality, at the heart of the universe. In the one case, the higher is explained in terms of the lower; in the other, the lower in terms of the higher. On the one hand, the universe is dead and meaningless, a concourse of discrete particularities; on the other, it is an organic whole throbbing with life and purpose. The issue is

clear. If there is teleology, or purpose, manifest in the world, the effort to *explain* by the first method may be highly misleading and 'mischievous, although at the same time indispensable in accurate description and identification.

#### THE PLACE AND VALUE OF PHILOSOPHY

Whenever we reflect upon problems of the kind discussed in the preceding paragraphs we are philosophizing. Hence it will be obvious that W. H. Chamberlin had been characteristically philosophic in his interests and reflective thinking long before he realized what the distinctive field of philosophy is, or had resolved upon making it his own. The subject had not been developed in Utah, or represented in its colleges. There was a tendency to disparage it, due to the popular impression that its domain is speculation and theory, remote from the everyday duties of common men. But philosophy thus construed is "Philosophy falsely so-called." Its function is to lead men to meet these everyday duties intelligently. The problems of philosophy are the most immediate and inescapable of human life. Hence, wherever a matter of human interest has penetrated far enough and deeply enough to affect a nation's development, to check or alleviate wrong, or to foster progress, therein has been philosophy.

In this light every man has a philosophy which may be read in the principles by which he lives, in the explanation he gives of commonplace affairs,



in the interpretations he makes of history, of science, of religion. A man's conduct must have at least a tacit reference to the principles in which he believes the actual order of things is grounded, the sphere of that which to him is the real. As it enters into conduct, a man's philosophy has something of the personal element in it, and is, in a sense, an expression of his character. Perhaps this is one reason why so many men have decried philosophy and those who pursue it,—it involves the necessity of appraising their uncritical personal beliefs on matters affecting their everyday life. They abjure philosophy in name, but take its task for granted. They dogmatically take their own interpretation of life as true; other interpretations they lump as philosophy, calling them speculative and unreal. A study of philosophy, earnestly pursued, should lead men to live more reasoned lives; and since it involves a constant comparison between divergent views, and an examination of the bases of these views, it should make men judicial and tolerant, alive to new possibilities of outlook, and full of reverence for honest thinking and truthful living.

Philosophy seeks a solution of the general question: How are man and the world that forms his environment to be explained? Materialism gives only a partial solution to this question, because it confines its attention to the second half. It is an incomplete philosophy, and may be made to appear

complete only by denying reality to the first half of the question. Its answer is that the world is simply matter and mechanism, which are fundamental and eternal; the world has no particular purpose, and is doomed to extinction. Man is a part of this world and consequently is a product of matter and mechanism, with no particular destiny. There are in him only physical nature and physical satisfactions. Mind is a function of the brain, emotion the discharge or interplay of nerve forces, the will a feeling of central tension. Love and self-sacrifice are delusions, and ideals have no justification. The whole inner life is illusory and impotent. While its implications are plain, men have often accepted this philosophy without living it. Consciousness has no power; life is estimated by the degree in which it is brought into relation to the physical, to the profits and losses of trade, and to the sanctions of material utility. Gratification is the only end.

Reflection led W. H. Chamberlin to reject such an interpretation of life as unfounded by making clear the functional and limited character of physical science. He lived in the faith that this world is rational, that truth may be won, that duty is solidly based, that human affections and hopes are not mere illusions, that our highest aspirations have a response and a justification at the heart of reality itself. This faith gave him confidence that the test of living would sustain this position, not only as

against Materialism, but as against Agnosticism and all other contrary positions. He might have said: "I see enough to justify the faith that I am living in a universe in which the natural is subordinate to, yet in harmony with, the moral and spiritual order and purpose which my higher being requires; and I find also that the more I cultivate this faith by philosophical reflection, the better I can see the little that can be conquered by practical reason, and the more wisely I can shape my life." In committing himself to the task of clarifying this insight by appeal to the cumulative experience of the race, and of justifying it by evidence of its good effects on the lives of men, he was exercising the characteristic function of philosophy. This function is that of mediation between the outer and inner worlds, the physical and the spiritual, between Science and Religion.

## CHAPTER VI

### CONTINUED STUDY OF PHILOSOPHY AND RELIGION

#### STUDENT AND TEACHER OF PHILOSOPHY AND RELIGION

Materialism as a general philosophy was discredited; but Naturalism had in one way transformed the world of thought. This was in the establishment of its method of appeal to, and verification in, experience as the test of truth in any field. W. H. Chamberlin, sensing the validity of that large area of spiritual experience which materialistic science had ruled out by its premises, felt that this area could be dealt with by methods and principles that would deserve respect and credence. Rationalism had formerly been pushed out of the Church, and had built up an independent world which was incontrovertible in the main. It was still largely regarded as anti-religious; but he felt that there was an empirical basis for religion upon which there could be built a rational structure consistent with itself and with the world outside of it. Comte in his Positivism had long denied the possibility of a science of psychology. Spencer had a general psychology, but not a psychology of religion. W. H. Chamberlin believed that the fundamentals of religion could and must be investigated by extending the same method into the spiritual realm, that strict intellectual integrity could be

maintained in other categories than those of the physical sciences. He felt that appeal to first principles and the search for the justification of religion in experience and reason would have the effect of bringing it home to every-day life, of domesticating it, of saving it from discredit and decay. He believed the so-called supernatural could be naturalized because of his feeling that the natural world is supernatural to the core, and that consequently the reasoning contemplation of the whole world must be incalculably beneficial to religion.

In order to evaluate religious convictions and to show their relations to the definite knowledge of other fields, W. H. Chamberlin determined that, with the study of general philosophy, he would make an intensive study of the spiritual life and development of the Hebrew people, the richest and deepest expression of religion. He arrived from his mission with the ambition to study comprehensively the faith that had been the protagonist of modern religion. Most modern thought was dominated by the spirit of Greek intellectualism, but he felt that the contributions made by the Hebrew race and the principles deducible from their particular experience had been neglected. He believed that the intellectual and spiritual contributions of the Hebrew race were important, and that they must be taken into consideration in any philosophy that would express adequately the truth by which man may fully live. The typical aspiration



of the Greek was to know and understand, to attain wisdom as the supreme good. The following of that aspiration had proved much in the course of human experience. The primary aspiration of the Hebrew leaders was to know God and to be righteous. Development along the line of moral distinctions that resulted from this aspiration, and the conviction that the good are the ones to be blessed, rather than the wise, must also have demonstrated much of importance.

It is not surprising, then, that when W. H. Chamberlin attended the University of Chicago for the summer quarter of 1901, he registered, not for work in Geology, the subject he was teaching, but for courses in Philosophy and the Hebrew language. He returned to Chicago for the spring and summer quarters of 1902 and, while occasionally visiting classes in the department of Mathematics, the teaching field to which he had been transferred, he followed the lines begun the preceding summer. He took one course in Ethics and gave his remaining time to advanced work in Hebrew, to the technical study of Old Testament Literature and History, and to New Testament Greek and the Life of Christ. He registered for further work in similar subjects for the summer quarter of 1903, but was compelled to withdraw and to return home with his family because of acute domestic difficulties.

His study of Hebrew is illustrative of the thoroughness with which he approached any subject or

undertaking. He knew that language is in itself a delicate record of human thought and achievement, and that only as a man masters the characteristic thought forms and methods of a people is he able to enter into the spirit and appreciate the shades of meaning of their writers. A word of one language often has no equivalent, even approximate, in another. When W. H. Chamberlin first began work in Logan he expressed the desire to teach the Bible to young people in such a way as to make its messages real and living. Professor J. H. Linford, in speaking of it, attributed part of his success in accomplishing this to his ability to enter accurately into the thought of the Biblical writers through the original Greek and Hebrew. A single word was often made the text for an illuminating lecture upon some concept and its development, or upon some characteristic racial mode of thought or expression.

After one year as Professor of Mathematics and Astronomy he was, at the beginning of the school-year 1903-1904, made Professor of Theology, a position he held for the following seven years. In addition to various subjects in Old and New Testament Literature and History, the courses he conducted included also some in Biblical Hebrew and Greek, and a course in the "Philosophy of Faith," in which he dealt with the fundamental truths of religion in their relation to the general problems of science and philosophy.

Having accomplished the work he had planned

on the history and development of the religion and literature of the Hebrews, he gave particular attention to philosophy and its problems. During 1905-1906 he studied philosophy at the University of California, and took the A. M. degree at the conclusion of the year. Here he worked under Professor Howison, one of the few great thinkers and teachers of philosophy America has produced, and from him he received great stimulation. He found so much in Professor Howison's conclusions and in other philosophic thought harmonizing with his own that he felt greatly encouraged in his ambitions to develop his insight and to test it in experience and thought. He returned to his duties in Utah with a noticeably increased enthusiasm that was reflected in his classes.

His thesis for the master's degree was entitled "The Unity for Thought is a Society of Minds." In this thesis he developed the thought that mind is social, and that the reality we must admit at the basis of all our thinking is a society of independent, but interacting minds. The world is primarily a world of persons, rather than of things; and in the natures of these persons lie the determining factors of their own activities. Self-conscious, self-determining, and purposive, finite personalities in intimate relationship to each other and to an inclusive and infinite Person who constitutes the ground of their relationship in a Universe, compose the unseen realities behind appearances. We cannot ex-

press the reality underlying phenomena in terms of things we perceive, but we can do so in terms of the active entities of which we in our own selves have directly and concretely realizable examples. Each subject of experience is an example of reality.

Views related to the spiritual pluralism advocated by W. H. Chamberlin have been held by various other thinkers who approached philosophic problems with a religious as well as scientific motivation. The religious thinker tends toward a pluralism of some kind, because only in such a philosophy is provided the free and efficient self without which a truly moral world is inconceivable.

W. H. Chamberlin attended the University of Chicago again during the summer of 1907, taking courses in Modern Metaphysics and Experimental Psychology, and pursuing special advanced work in Hebrew and Old Testament Literature. From Chicago he went to Harvard, where he was in attendance for the year 1907-1908. At Harvard he worked with Professor Royce in Metaphysics and Logic, and with Professor Palmer in Ethics, but also took other minor courses in Philosophy and Psychology. He was impressed by the genius of Professor Palmer in the ethical field. His relations with Professor Royce were friendly and stimulating, both because of Professor Royce's personal sympathy that discovered and understood the insidious difficulties in his private life, and because of a kindred deep interest in the religious aspects of

philosophy. Professor Royce's position on the problem of religion is indicated by his statement that "Whatever the truth of religion may be, the office, the task, the need of religion are the most important of the needs, the tasks, the offices of humanity."

During this year at Harvard, W. H. Chamberlin presented his general philosophic views in papers on "The Conception of God," "The Highest Good," and "On the Nature of Truth," prepared for the seminars in Metaphysics and Ethics. Professor Royce, according to his notes preserved with the papers, was much impressed by the Pluralism, or "Socio-Ethical Idealism," "clearly and beautifully stated as a doctrine" in the last-mentioned paper. Professor Royce strongly urged him to devote himself to the fuller development of the doctrine, to the critical examination and presentation of its grounds, and to the inquiry into and meeting of opposing positions. This he had already begun to do; but he was unable to continue the work at that time, as circumstances compelled his return to Utah at the conclusion of the year.

#### TEACHING RELIGION ON THE BASIS OF HIS PHILOSOPHY

His philosophy involved a view of the dignity of man which W. H. Chamberlin continually emphasized because he felt that a realization of that dignity was the only way of inspiring the sense of personal responsibility indispensable to living at a high level. His ennobling thought of man, not only



as a largely self-creative being, but as one having within him at all times the urge of the divine, as a being whose sacrifices and loyalties meant something to God, recalls the lines of Walt Whitman:

*No man has been half devout enough,  
None has ever adored or worshipped half enough,  
None has ever begun to think how divine he himself is  
And how certain the future is.*

In the course of a commencement address delivered at Logan in 1906, in which he spoke on the importance of recognizing the worth of man he said:

“The author of the 8th Psalm seems to have gained a grand insight into the worth and dignity of man:

*When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained:*

*What is man that thou art mindful of him? And the son man that thou visitest him?*

*For thou hast made him a little lower than the angels, and hast crowned him with glory and honor!*

“I am sure I have not exaggerated the possibilities of man, nor his present greatness. Why should we think ill of ourselves? No one ever understood man better than Jesus did, and no one ever honored man as Jesus did. He rarely appealed to the prophets to enforce his teachings, but to men themselves. Knowing their capacities, he invited them to come and hear for themselves the deepest truths. With marvelous trust in the inherent powers of men and the good latent within them, he, in such parables as that of the Leaven and that of the Mustard Seed, predicted the power of his truth to transform men. He knew men, and did not slay them for their wickedness, but predicted the ultimate triumph in them of the eternal truths he proclaimed. Above this he showed his high regard for

man when \* \* \*. he ever appealed to the best in him in order to show what God is, as, e. g., in the story of The Prodigal Son. \* \* \*. How greatly also did he honor men when he urged them to be perfect as their Heavenly Father is perfect."

Recognition of the worth and dignity of man carries with it the duty of mutual respect and helpfulness.

"If God desires us to be perfect as He is perfect," he said, in the same address, "if He invites us to companionship with Himself, should we not reverence one another? Not to love our fellows is folly. Ceasing to love one another and to regard one another as ends, we become lost in things that soon perish. If we love others, we love those whom God loves, and we will strive to help them become greater. He alone prays that the Kingdom of God will come who is possessed of this spirit of love for others. In serving our fellows we serve ourselves, and we are rearing a character upon the only eternal foundation."

This is the only foundation on which character can be built, because man is fundamentally social. The only realities are persons united into a higher social unity in which they have many identical interests.

"This identity," he said, "when understood, may enable us to see our duties with reference to one another in a new light, and especially should we be able to see the futility of a selfish life. Since we are one in spite of ourselves, and by a necessity of our being, the good we achieve, or the ideal good we strive for, is a common one. Any act whatsoever modifies for better or for worse a world which is in most intimate relation to all who dwell in it. From

this standpoint we may see that no one can achieve anything good without benefiting his associates and, ultimately, the whole of society. Every efficient man is an efficient member of society, and apart from society he is nothing. \* \* \* We can possess nothing, either in righteousness or otherwise, without benefiting or cursing others by our possession."

A person belongs to society; but, on the other hand, the whole belongs to and supports the individual, giving him opportunity for the only true self-realization.

"Anyone desiring to realize himself must of necessity go out of his private world to embrace the various items in the experience of others as they express themselves. One who will not lose himself as an artist does in giving expression to a beautiful piece of music, fails by so much to realize what is potentially his. God has expressed himself in Nature, and by studying Nature we may become more godlike until we can sympathize with and love the tiniest flower. Men have expressed themselves in history and literature. We can be greater if we appropriate their lives. Mighty prophets have acted or have written their thoughts about God and human duties. It is pitiful not to have entered into the soul of Amos or Isaiah. Jesus in his life and teachings has exhibited the loftiest character, and we should strive, as he taught in the discourse on the Bread of Life, to appropriate that character by a daily contemplation of it. But we can appropriate nothing save as we forget our present selves and become interested in others. He who would gain his larger self must forever be dying to the present one."

This passage indicates the point of view from which he taught religion with the aid of the Scriptures. The Bible was treated as an incomparable

record of religious experience, to appropriate which the student must "enter into the soul" of the leaders and prophets, that he might appreciate the varied concrete problems they faced, and the purposes which actuated them, and that he might understand the spiritual realities which they were seeking to interpret to the people. These living spiritual realities vindicated themselves progressively in experience, and survived all changes in outward form, all errors or inadequacies of interpretation. He indicated these changes in outward form, and rendered them the means by which the essential spiritual principles were brought into relief. The ennobling idealism, the faith in the triumph of righteousness, the consciousness of God were there to inspire; but man's effort to express the divine is never adequate. Interpretations must continue to change as man's understanding of the world changes, and "all passing things are but symbols." It is not only the duty, but the natural tendency of those who grasp the spiritual facts, to express them in the highest possible forms, to give interpretations consonant with their own growing knowledge, and with the growing knowledge of mankind.

*I say that man was made to grow, not stop;  
That help he needed once, and needs no more,  
Having grown but an inch by, is withdrawn:  
For he hath new needs, and new helps to these.*

*Man apprehends (God) newly at each stage,  
Whereat, earth's ladder drops, its service done.*

*God's gift to man was that man should conceive of truth—  
And yearn to gain it, catching at mistake,  
As midway help till he reached the fact indeed.*

*(Browning, "A Death in the Desert.")*

W. H. Chamberlin always appealed to the primary sources, to the native intelligence, growing knowledge and spiritual insight of the students, that they might conceive and express the lessons of righteous men of the past in terms of the experiences through which they themselves were passing. Thus the experience of the past was made their own. Always bearing in mind the old law of apperception, "To him that hath, more shall be given," he sought to make religion a power in their lives. He led them to feel the necessity of a mind open to sources of fresh experience. Religion, to fulfill its function, must aid progressive living by being forward-looking, active, creative. He urged the giving of a religious meaning to all the activities and relations of daily life. A man must develop his life in action if he would retain the fullness of religious character. Faith thrives only by being lived; and so, neither by insight nor by contemplation alone can the spirit achieve its religious birthright. Life should be enriched by having religion enter into its daily round. Religion is a life, not merely a recreation for leisure hours.

W. H. Chamberlin's philosophy was inseparable from his religion. It was a development guided largely by religious insight and faith. This devel-



opment accorded with his belief that insight must precede proof in experience or justification in reason, in harmony with the old pragmatic admonition of Proverbs:

*Commit thy works unto the Lord  
And thy thoughts shall be established.*

The growing intellectual support for the faith he had been following and, in turn, the reciprocal deepening and clarification of that insight, gave the rational basis on which he taught theology.

Throughout life he retained his sensitiveness to Nature and her beauties; he remained such as ever

*Feels all her sweet emotions at his heart*  
and

*lonely loves  
To seek the distant hills and there converse  
With Nature, there to harmonize his heart.*

The conventional idea of Nature as merely God's handiwork was now fully replaced by the thought of God as present and active in Nature, as being "in the midst of all things," "the light which is in all things, which giveth life to all things." God is the essential Presence in Nature. The beauty that walks forth in the spring, or reposes in the crystal splendor of winter, "when icicles hang by the wall," that is in the daffodil and the radiance of the dawn, or in the stars

*That more than deck, that animate the sky,*  
and in the moonlight when

*The whole air whitens with a boundless tide  
Of silver radiance trembling round the world,—*

this beauty appealed to him as a divine quality, as an eternal value which, like goodness and truth, as Plato held, is an aspect in which Deity speaks to man. He no longer saw Nature as a product, but as an active process. In this process beauty is the accompaniment of successful expression. Ugliness is only "halfway to a thing," and therefore cannot long survive. As W. H. Chamberlin says, "Ugliness, error and evil are vanishing phases of a living process."

In the introductory paragraph of a bulletin, "The Parables of Jesus," published by the College in January, 1904, W. H. Chamberlin writes: "The world in which Jesus moved ever reflected to him the thoughts of his Father, and, since he made his Father's thoughts his thoughts, in that world he found a rich means of expressing himself." It is likewise evident that the earlier Hebrews never regarded Nature as an independent power, but simply as a manifestation of God. Such a view in no wise dulled the sensibilities of their writers to the beauty and significance of Nature. The writer of the 104th Psalm exclaims:

*O Lord, how manifold are thy works! In wisdom  
hast thou made them all: the earth is full of thy riches.*

The intense Isaiah writes:

*For ye shall go out with joy and be led forth in  
peace; the mountains and the hills shall break forth before*

*you in singing, and all the trees of the fields shall clap their hands.*

The fact that Nature does inspire religious emotion and thought in man disproves Durkheim's assertion that "The only source at which we can morally reanimate ourselves is that formed by the society of our fellow beings; the only moral forces with which we can sustain our own are those which we get from others." Religion is not merely a function of society in this limited sense. It is both a social and an individual affair, and its personal aspect can never be explained away. The great religious leaders have been men of profound individual experience that set them apart, and lifted them to lonely heights above the slough of conventional routine. As shown by the prophets of the Old Testament, each forward movement in the history of religion has been initiated by a man who has had a personal vision of divine purpose, and has felt a call.

In W. H. Chamberlin's philosophy, fundamental emphasis is placed upon the self as a characteristically active and willing reality. But the unit of existence and action is not the simple person in isolation, nor the person in conjunction with the ordinary social environment upon which he is dependent; the self has deep needs that lead it to build more stately mansions for itself in the ideal world of religion before it can feel at home in an otherwise hostile universe. Not man alone, but man as

a part of a social whole in interrelation with God, is the true unit of thought and of being. This is the religious conception of character. This thought of the soul as being in union with the spirit that works in all things, as being in communion with God, has been the conviction of many, and is one of which nearly everybody has caught a glimpse in some exalted moment. To some it may sound visionary; but others sense it as natural and concrete.

W. H. Chamberlin said:

"The far-off divine event will surely come. But the existence here and today is the divine event, achieved by ages of toil, which concerns us most. Jesus said surprisingly little about the glories of a future world because he understood so well the significance of his own day. The field of highest service is not far away. It is right here about us. In living his God-revealing life Jesus did not have to pass beyond his native hills of Israel. If we understand ourselves, especially in our deep relations to others, we will carry the spirit of that understanding into our lives and occupations. We shall find ourselves being useful with no particular effort on our part. If we do not so find ourselves, we are not men and women in the highest sense, but mere farmers, or mechanics, or money-makers, forgetful that our occupations are but means to enable us to live properly as members of society. The true artisan will by nature have a sufficient regard for the one for whom he labors and for himself; he will seek the welfare of both. If he fail in either direction he injures both himself and others. Selfishness feeds upon and defeats itself. Absolute altruism would be just as destructive. An act must increase the value and dignity of the actor in order to be just."

## HIS TEACHING OF THE LIFE AND MISSION OF JESUS

The quotations given illustrate how dominant in W. H. Chamberlin's teaching was the life and mission of Jesus. The principles in which his philosophy logically culminated were precisely those which that life exemplified. To him Christ pointed the way to the fullest living, to the life in harmony with the universe. The supreme expression of the spirit of all truth and goodness through Christ's great soul is a revelation of God's own character. We must see in Jesus not only the culmination of the line of Hebrew prophets, but the essence of all religion. Hence W. H. Chamberlin said:

"Some of his disciples wrote down many of the sayings and deeds of Jesus. From the point of view of our studies in philosophy, these scriptures, called gospels, are the most precious possessions of mankind. They express the conviction that if men will test the values of the interests of Jesus, or assimilate and know his character, the values they will thereby achieve will be a witness to the validity of his claim to be a revealer of the fullest life."

We cannot apprehend that dynamic character at once, and no man has appropriated it fully. Those who knew and loved him best apparently did not understand him so well as we may now after two thousand years of progress, of widening and deepening experience, of incessant working at the transforming facts of his life and teaching. His immediate disciples could not possibly see all that he was to be for men or to accomplish through men. Too long has he been identified with and sub-



ordinated to theories and concepts which have served but to obscure him. In spite of the shadows cast by such theories and accretions, the charm of that personality has lived on, and the power of its impact has spread as a spiritual force connected with men in their highest endeavors and achievements, a historic reality that has been the most profoundly transforming fact in the modern world. For "man's life is so complex and his failures so numerous, that most would probably become weary and confused were it not for an objective support like the life of Christ, as well as the life of God, to give them the persistence and help needed for its achievement and maintenance."

If we would measurably understand the character of Jesus we must continually endeavor to distinguish the real Person and his teachings from the concepts other men have formed of him, for all of these are at best but partial appreciations. The Person, furthermore, is greater than all his teachings; and the main thing is to see him as he stands in the simplicity of his ethical and spiritual power, revealing in his life a mode of action and a quality of spirit forevermore applicable and surviving with undiminished potency the changing interests and intellectual formulations of all times. Of the qualities expressed in that Life, there stands forth a new and higher valuation of the individual than ever before known. Persons, not things, represent the only true values. The enhancement of person-

ality is the one proper end of our living and striving. "A man's life consisteth not in the abundance of things which he possesseth." "Is not the life more than meat, and the body than raiment?" If you would know what is real and eternal, look into your own hearts and know your own selves. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The vices Christ hated were the perversions of character, such as selfishness, cruelty, hypocrisy and love of Mammon.

The keynote of Christ's message was that the Kingdom of God is at hand. Let all who will abandon the false and destructive enter in here and now. With this message of the immediacy of the Kingdom went the accompanying thought that God is always near, that we are ever in His presence and that we may communicate with Him as a kind and loving Father. As persons are the only true ends, the controlling motive of life should be one of service. This Christ taught, and this his life exemplified. W. H. Chamberlin expressed it thus:

"Jesus taught that we should never become forgetful of God by becoming absorbed in any of the lesser interests of life, by bowing down before evil. In the same way he taught that we should be perfect as our Heavenly Father is perfect, serving his children, our brothers and sisters, without pay, as he serves them. And finally he taught that, like God, we should constantly be willing to suffer to let our cherished life or interests die in order that others may be able to live more abundantly, that only

thus through death can we create or rise into our fullest life."

The desire to serve in the spirit of Jesus, even when there is no material reward and little or no appreciation, is a primary qualification for membership in the Kingdom of God. Genuine affection, sympathy and loyalty in this Kingdom tend to wipe out competitive values, and thereby to obliterate social distinctions based on these values, such as those between aristocrat and plebian, rich and poor, bond and free. Christ's teaching gave the idea of a new quality in the character of God, the quality of sympathy and suffering with men. He is a God who by that sympathy descended into the depths of man's sin and sorrow to aid him. In Christ's teachings there is involved a positive value in the world's suffering; and, as in no other religion or philosophy, evil is largely conquered by being accepted and made to serve toward a new ideal of righteous perfection. In seeking to realize that ideal Christ recognized that the mercenary and other objects of ordinary ambition, the "lesser interests of life," act as positive hindrances. These objects tend to absorb the attention and efforts of the individual as ends in themselves. They are emancipated from their proper uses and are pursued in the spirit of a predatory competition, rather than in that of sacrifice for the service implicit in the Christian ideal. Instruments thus cherished apart from their uses become inimical to man.

W. H. Chamberlin desired to have men not only understand the spirit of Christ's teaching, but feel it in such a way that it should actuate them. Many have proclaimed that Christianity has proved a failure. On the contrary, W. H. Chamberlin taught that the Christian era has scarcely begun. It is the scorning of Christian precepts and values that has led to the catastrophes which have so often overwhelmed the Western World. The dominant commercial and economic aspect of modern life rests upon a competition that is as anti-social as it is anti-Christian. Labor organizations, as well as trusts and other commercial bodies, exist to war effectively upon competitors and, as far as possible, to exploit and take tribute from the public; the effort of men in their ordinary bargaining is to profit at the expense of each other. The purpose is not to serve, but rather to see who can give least and take most.

So long as men war and prey upon each other in everyday life, there is no hope of abolishing war between nations, because such conflict is a natural and inevitable extension of the daily warfare between men and groups of men within each nation, which will continue as long as the conditions of life place a heavy premium upon cupidity and pugnacity. If agitation for war is often stimulated by international bankers and munition- and armament-makers, it may well be that opposition to war comes largely from men who are in a position to

make money out of peace. The morality of a people that insists on peace for economic reasons is no better than that of a people that goes to war for the same reason. Therefore, as Admiral Mahan has said: "As far as the advocacy of peace rests on material motives like economy and prosperity, it is the service of Mammon; and the bottom of the platform will drop out when Mammon thinks that war will pay better."

Christianity has never been seriously tried out. Such facts as those just mentioned, however, go far toward proving the case for Christianity as its founder taught it. The redemption of character is the basic necessity for human weal. As long as men who are Christ-like in their private lives are as rare as at present, it is hopeless to expect national and other groups, nominally Christian though they be, to rise above the spirit and practice of selfish aggrandizement. International difficulties over such questions as the opium trade will vanish only when the men who derive their income from the growing of poppies and the traffic in opium not only understand what is for the common good, but desire to serve that good, even at the cost of personal inconvenience and sacrifice. A nation cannot be righteous until the individuals composing it are righteous. ✓✓✓  
Mahan

Christ has not failed us; rather have we failed him. The world has not passed beyond him; it has not yet caught up with him. But, in spite of the



fact that the things Christ condemned still dominate men and nations, and that "the Christian Church is full of people who would be equally horrified at hearing the Christian religion doubted, and at seeing it practised," Christian precepts have penetrated deeply among men and have wrought wonders. The impress of Jesus is on our civilization. His teachings have been working steadily as an immanent power under the influence of which civilization has risen greatly in its moral quality. To any one acquainted with the development of European society, mention need only be made of the spread of the democratic spirit based on the new conception of the dignity and worth of the individual. The fact that men now urge with such vehemence an indictment of our society based on conditions of moral disease and bankruptcy that, in earlier ages, were taken for granted, is significant, a ground of hope rather than of despair. Wherever we see men oppressed and enslaved by autocracy and force, or their minds and spirits bound by ignorance, superstition and tradition, we are hearing and heeding more and more the calm, clear command: "Loose him and let him go." W. H. Chamberlin says:

"God and Christ are ever supplying the energies through which the higher interests and fuller lives of men are being stimulated and nourished. For their interests are being slowly assimilated by men and institutions, and are the most vital elements in the cultural environment of men."

The thought of the man of Galilee as an immanent power working in men and gradually remoulding the world was a central one in W. H. Chamberlin's mind; and the one book he really desired to write, as he indicated in a letter a few years before his death, was one that should present a development of the topic "The Life of Christ in the Creative Process."

#### TERMINATION OF HIS SERVICE AT LOGAN

W. H. Chamberlin's service at the Brigham Young College had extended over a period of nine years. During this time he had, at intervals, spent a total of three years in advanced study at university centers, a year each at the University of California, the University of Chicago, and Harvard University; and at all times he had worked steadily toward accomplishment of the purposes which he had so long cherished and which had taken on clearer definition on his return from the Society Islands. He had resolved the difficulties which had loomed so ominously in the results of science seen from the naturalistic position. He had definitely arrived at an interpretation of the world which not only satisfied his spiritual needs, but which was, he felt, thoroughly in accord with the most critical demands of experience and reason. It was an interpretation which removed man from the periphery of the world and made him central, from the incidental and transitory to the paramount and abiding. It was thus a philosophy of Humanism

It found minds to be realities which are causal, and free in that they remain true to their individualities. It was thus a philosophy of Personalism and Spiritual Realism. Finally, it found free and self-responsible human minds not only interacting with each other, but with greater minds, and especially with God. It was thus a philosophy of Religion.

His wish and purpose had now become to teach young people in the light of this world view, and to aid them to develop within themselves the desire for Christian living and service, free from the intellectual obstacles that hamper so many. To follow him in his thinking students now required wide knowledge and basic education. He belonged more than ever to the mature student. Hence, when during the year 1908-1909 there appeared the likelihood that the Brigham Young College would be reduced to the rank of a high school at an early date, he looked elsewhere for work, and availed himself of an opportunity to join the faculty of the University of Utah as lecturer in Philosophy. He returned to Salt Lake City after these nine years of service in Logan that had been fruitful in his personal intellectual development and happy in agreeable associations with colleagues, students and townspeople.

## CHAPTER VII

### CONFLICT OVER MODERNISM AT YOUNG UNIVERSITY

PROFESSOR OF ANCIENT LANGUAGES AND PHILOSOPHY AT  
PROVO

After teaching one year at the University of Utah, W. H. Chamberlin accepted, in 1910, a call to the Brigham Young University as Professor of Ancient Languages and Philosophy. Conditions were seemingly promising in this institution at the time. It had been chosen for development as a modern college, or university, to head the Church schools, and to be, in particular, a center of training of leaders and teachers for the other institutions of the system. In line with this policy several well-trained men had already joined the faculty and were developing departments that had attracted students of exceptional earnestness and calibre. It was understood that the policy would be to call to the faculty as rapidly as possible the best scholars of the Church. Enthusiasm was rife, and it was confidently hoped that early and adequate expression was to be given here to an ideal of education which had been cherished in the Church from its beginning, an ideal involving a harmonious presentation of knowledge in all fields within an institution devoted primarily to religious education.

While many men, particularly scientists, hesitate to enter the service of sectarian colleges for fear of

restriction of freedom in teaching, W. H. Chamberlin chose to go to the Young University largely because he thought he would really feel there greater freedom in teaching and emphasizing the type of philosophy in which he believed. It has been seen that his deepest interest lay in philosophy as related to religion; that with him philosophy and religion were essentially one. For the development of this special interest, the Church school seemed to offer the more fertile field. At Provo he expected to be able to discuss religious problems fully and frankly. In addition, he was much influenced in his decision by a strong sense of loyalty to the Church in whose service he had spent practically all his previous life. He believed that at Provo he would be able to develop conditions highly favorable to the work he wished to do, the service he had a vision of rendering; and he went there with enthusiasm to enter upon that work and to convey to young people the message that burned within him.

In his new field he took up the work of imparting that message in the quiet and unassuming manner that was characteristic of him and with the genuine humility of one who has faced and appraised life. His teaching appealed to students adrift between the sciences, on the one side, and the conventional theological teaching on the other. For this needed work of mediation between scientific knowledge and religious beliefs he was equipped



as few men have been; for he was as familiar with the facts and methods of exact science as he was with religious thought and the historical method. He was at home in both fields.

W. H. Chamberlin devoted himself to aiding students to develop in the light of modern knowledge the best principles of the past into higher and greater principles for the future. He did not indoctrinate them; he led them to understand religious experiences and truths and to organize these for their own lives. The appeal was always to the inner lives of the students. Under his guidance they were able to find for themselves ways to higher levels of thought, expression and action. With increased loyalty to cherished convictions and faiths, they saw them in new lights, charged with new meanings. Facts showed germs of expansion and became fraught with new and higher possibilities. The students were led to more thoroughly unify their personalities, not to divide them to face different aspects of life; to use their intellects more and more in getting a consistent view of the world, not to require these intellects to abdicate at certain levels. To be truly religious all elements in their hearts and minds must be genuine. The witness of his students is that his message to them was sincere and direct, sane and adequate, joyous and inspiring.

During his first months at Provo he was supremely happy, his work bringing him the satis-

faction that comes from doing the work one loves most, coupled with the consciousness that this work is a creative influence in the lives of others. Through his intense and almost clairvoyant sympathy his life had become identified with the aspirations and struggles of the splendid body of earnest young people who were his students. Among them his teaching met with an immediate and grateful response; and from the beginning they honored and loved him. He asked for no happier lot than the privilege of continuing to aid them and their successors to develop their personalities fully and harmoniously, and thereby to win "that better possession," their own souls. He felt that he had found the place for which he had prepared himself through such long years of persistent effort and costly sacrifice. There appeared nothing to inspire anything but a feeling of optimism and contentment. Accordingly, he purchased a home and made other plans for permanent residence in Provo.

#### HERESY CHARGES AGAINST THREE TEACHERS

However, before his first year's work at Provo was over, there loomed a movement that threatened his peace and opportunity for continuing unhampered the high service upon which he had so happily entered. Difficulty, if not tragedy, was foreshadowed by an official effort to restrain the free teaching of the sciences in accord with the methods and principles that specialists find neces-

sary in dealing with the particular bodies of facts pertinent to their respective fields. The problem presented by the ever-widening chasm between traditional theological thought and scientific knowledge is inevitable. In some form or other it represents a conflict which every thoughtful person feels within himself at times. It has already been seen how W. H. Chamberlin himself had struggled long in this conflict between the demands of a religious interpretation of life and the facts and generalities of scientific knowledge; how he had resolved the seeming contradictions giving rise to the conflict; and how he was successfully aiding his students to win a similar harmony of view and faith.

Some men meet this problem by organizing their lives on two planes or about two different centers, living first one attitude and then the other, as circumstances make convenient. Those whose minds and consciences are troubled by such a division of their personalities, and the resulting duplicity in conduct, tend to meet the problem in two ways. First, there are those who either unconsciously or deliberately try to suppress or destroy one attitude and life, and thereby win apparent consistency; and second, there are those who seek a ground of harmony between the two positions on which they may stand without abandoning allegiance to the essential claims of either. Whether applied to the individual or to an institution, meeting the prob-

lem by the method of suppression, by simply denying reality to that which is both real and eternally potent, is futile, and is nearly always accompanied by the wrongs and injustices that are the natural accompaniments of a course persistently held in defiance of truth and reality.

There is every evidence that the students were being led to find an adjustment of the second type, a harmony between two positions in seeming, but not actual conflict, or, at least, to have faith that such a harmony must exist between two supremely potent activities obviously rooted in reality and in the developing spirit of man. There were expressions of nothing but satisfaction from these students and from their parents. But others, to whom drifted fragments of the newer scientific and historical teachings out of context, took alarm because they neither understood the full purport of the subject matter nor had the knowledge and point of view from which to reconcile the new facts and doctrines with cherished personal or inherited religious beliefs. As an outcome, the Superintendent of the Church Schools, acting with unquestioned sincerity and courage, felt it his duty to address the teachers of the University on the matter of their unorthodox doctrines of which he had heard, and to warn them that they must "clean up" the institution by elimination of such teachings. Soon after he filed with the Church Board of Education charges against three members of the faculty, these

charges being based, he said, on complaints from patrons of the school. The General Board appointed a committee to ascertain to what extent the charges were based upon fact; and the three men were duly summoned to meet with this committee on February 11, 1911.

At the inquiry, the accused men learned for the first time the nature of the charges against them. They were charged with accepting and teaching certain findings of modern research in Biology and Psychology, and in Historical and Higher Criticism of the Bible. There was, for example, the charge of including man in the process of evolution. Another was that, in the study of the Psychology of Religion, Joseph Smith's visions were described in terms of their psychological, and therefore subjective, aspects. In regard to the Bible there was the general charge of teaching from the standpoint of the "Higher Criticism" and of referring students to literature and commentaries written from that standpoint. There were, in this connection, definite accusations of rejecting the literal interpretation of the Biblical accounts of a universal flood and of the confusion of languages at the Tower of Babel.

An additional charge is mentioned only because it is indicative of the type of mind that has always found and forever must find science inimical to religion. Great numbers of sincere people continue to take this point of view; but the attitude it en-



genders is one that often places these people in a position impossible to maintain. Therefore they tend to prefer heresy charges, or otherwise to destroy what they deem irreconcilable with their position. This particular charge was that one of the accused men had taught that the winds blew back the waters when the Israelites crossed the Red Sea. The significant thing here is not the lack of knowledge of the text of Exodus which reads "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land;" but the revelation which the charge affords of the mental attitude that interprets supernatural to mean *contranatural*, and that therefore finds God only in the miraculous, only at the weak points in the scientific scheme, or at the supposed gaps in the natural order of the world.

The savage mind finds mysterious and arbitrary spiritual powers everywhere, in rivers and springs, inherent in the wind and rain, and presiding over the crops; but, with advance in civilization and the development of ordered knowledge, an ever wider compass is established for the reign of natural laws. Those who base their faith in God on the ever-receding miraculous phenomena, on the tacit assumption that human limitations prove the validity of religious interpretations, are ever pointing out some weak spot in the scientific web of cause and effect and saying, "Here Science is baffled, and you must admit the need of God." But Science keeps

extending her domain; and so the history of the thought of these men is the history of a continuous retreat. Their position is fundamentally a bad one because it makes God a personified symbol of our residuum of ignorance, and justifies Reinach's definition of religion as a "sum of scruples impeding the free use of the human faculties." No, the Creator must be seen as God of all Nature and of every natural law.

"There are no gaps in His workmanship, no breaches of continuity in His activity. Nature is an activity of His, and every natural law is a principle of that activity. If the theologians would be true to theology, what they have to do is to protest not against the principle of continuity, but against too narrow a reading of it and too narrow an application of it to reality. The principle of continuity is unworthily treated if it is limited to certain physical and chemical processes. The true field of the principle of continuity is the total history in time, the total evolution of the universe. And so viewed it is simply one way of apprehending the essential rationality of God and of the divine action in Nature and in history."

*The heavens declare the glory of God,  
And the firmament sheweth forth His handiwork,  
Day unto day welleth forth speech;  
Night unto night breatheth out knowledge,  
There is no speech and there are no words,  
Yet their voice reverberates through all the earth.*

The view that God is attested by the exceptional and miraculous rather than by the orderliness of Nature is associated not only with belief in the literal and historical accuracy of all accounts of miracles in the Bible, but also with an insistence

on the infallibility of the record in every field of knowledge. Such is the belief and insistence plainly implied in the charges mentioned above. The three men under investigation frankly admitted they could not teach the inerrancy of the Bible, and that the specific charges brought against them were substantially correct. They denied, however, the implication that their teaching had been such as to undermine the religious faith of the students. They insisted it had been constructive, not destructive.

Permitted to express themselves freely before the investigating committee, they pointed out the unwisdom and immorality of teaching students on a basis that can be sustained only by evasion or repression of facts which must in time arise again and again to confront these students. They briefly pointed out the advantage of a historical view which recognizes that religious experience must have clothed itself in ideas and thought-forms current at any given past time, just as in our own day, and that the discrepancies between those old forms and those of modern times constitute no serious difficulty. The important thing was to get at the abiding religious reality stripped of those transient and accidental forms of expression. In the course of the hearing their position was shown to be that revelation could not convey absolute truth since it is couched in human words which are tied to limited human conceptions. There is thus a human

element both in expression and in interpretation; and the words of a revelation can convey to a man only what he is capable of receiving. For men there is no supernatural language.

The committee, according to a report of its action given in the Deseret News, found that: "The Church, on the contrary, holds to the definite authority of divine revelation which must be the standard, and that, as so-called Science has changed from age to age in its deductions and as revelation is truth and must abide forever, views as to the lesser should conform to the positive statements of the greater." This progressive development in science was precisely the reason why the professors urged that people today should not be expected to accept the primitive science of Biblical days. In editorials and special articles, and in sermons inspired by the controversy at Provo, much was made of this fact of change in science, the authors thereof apparently being unaware that, of all disciplines, theology is, in respect to change, most in need of indulgence.

The committee, according to an account published in the Provo Post of February 21, 1911, found that the statements of the Superintendent were substantiated; and they

"Recommended to the Board of Trustees of the Brigham Young University \* \* \* that these professors be required to refrain from teaching doctrines that have not received the approval of the Church.

“At this meeting of the Board it was unanimously resolved that no doctrines should be taught in the Brigham Young University not in harmony with the revealed word of God as interpreted and construed by the Presidency and Apostles of the Church; and that the power and authority of determining whether any professor or other instructor of the institution is out of harmony with the doctrines and attitude of the Church be delegated to the Presidency of the University.”

#### THE POSITION OF THE STUDENTS

In the hands of the Presidency of the University the matter rested without positive action, though it had been made plain that the policy of the school would be to “follow the Church,” construed as meaning the duly constituted authorities thereof, and in line with the instructions quoted above. How these instructions would be interpreted and applied in detail was in no way clear. Much discussion continued both inside and outside the institution, to which the newspapers gave frequent attention. The students of the recently developed college felt particularly concerned; and, after careful deliberation and discussion, sent the following communication to the Presidency of the school, the communication later being given to the press on March 16 because partial and otherwise incorrect representations of their position had been made. It was signed by five-sixths of the students who were enrolled in the College at the time.

“We believe that we have sincerely at heart the interests



of the Church, the interests of the Brigham Young University, and perhaps our own selfish interests as college students, and we respectfully ask that our voice be considered in a matter that is of vital concern to the school and to every individual connected therewith, viz., the question as to whether some of the subjects of science being taught from the modern scientific viewpoint are to be excluded. We take it for granted that the question at issue is mutually understood without detailed explanation and will proceed at once with our reasons for asking that Dr. Joseph Peterson, Dr. Ralph V. Chamberlin and Professor Henry Peterson should be retained by the faculty.

“In the first place we believe that freedom of investigation is a fundamental necessity for all scientific, religious, or any other kind of progress, and that we, of all people can least afford to take any stand against it, or do anything that will be interpreted as such a stand.

“We believe that the great problems of modern science are worthy of our most respectful consideration, and we realize the folly of attempting to solve them independently and alone by ignoring the findings of the past and the work that is being done at present by others who are striving with honesty and sincerity equal to our own and with better facilities.

“Even if it were desirable for a Church school to maintain an attitude contrary to the generally accepted stand of the scientific world, it is absolutely impossible for the reason that, except in theology, the Church does not furnish adequate material for college work, and we must necessarily look elsewhere.

“From some of the printed statements of The First Presidency we take it that it is not the function of the Church to pass upon scientific questions, but rather to furnish theological direction. The general theory of evolution is not put forth as theological doctrine, but is held to simply as a working hypothesis, because of the great

number of observable facts in Nature which it explains and to which it gives meaning. It will be discarded without a tear just as soon as another hypothesis is brought forth which explains a larger number of facts, but we believe that we ought not to condemn this valuable theory until we are able to examine the evidence upon which it is based more carefully and more completely than it has ever been examined before and produce a better explanation of the workings of Nature with which to condemn the old one. No other sort of condemnation can ever be effective. Shall we acquire the power to do this by excluding the subject from our schools?

"In view of the fact that the best modern educational thought takes as a basis the theory of evolution, we feel that it should be taught here. This does not mean that we thereby assume the theory is true or false, but simply that because it is commanding the attention of the greatest thinkers, it should be open to investigation.

"As college men and women we have confidence that if the evidences which tend to support the theory of evolution be presented simply for what they are worth we will have sufficient discretion to determine whether or not we wish to accept them. In so far as we have studied the subjects in question we feel that we have broadened in that we have seen both sides of a mooted question. We believe that it is not the proper attitude to fight a proposition by ruling it completely out of consideration. We feel that if our gospel is true it will triumph over error without any artificial protection. We understand that it invites us to investigate anything that is 'praiseworthy or of good report;' hence to prohibit the investigation of a scientific theory so well established as the theory of evolution is scarcely living up to our understanding of the gospel. Would it not be better to throw the question open to study and investigation, if for no other reason than that we stand for fair play and toleration of the beliefs of all men? Is not this our missionary watchword?

"We are convinced that nothing can be gained by excluding these subjects from our college, since every man or woman who goes east or west to colleges of high rank must face the questions. We believe that we should provide for him to meet them here under circumstances that will assist him in making for sane, conservative, and logical adjustment.

"We have just reached the point in our educational career as a college where our work is being recognized by up-to-date universities. This recognition means considerable to us educationally and to our hopes as a church of wielding an influence among humanity. If the proposed restrictions are adopted, it needs only common foresight to foretell the effect upon our credit abroad.

"Those of us who have had work under the men who are being criticised are unanimous in denying the alleged evil effects of their teachings.

"They are all leaders in their respective lines. They are eminently successful as teachers, and for our present needs we consider them to be without peers. Aside from our appreciation of their scholarship, we have the highest respect for their integrity as men and as loyal members of the Church.

"Those of us who have had missionary experience realize the need of just such a course as we are getting now to enable us to defend the truth against all comers. While we are free to admit that in the new light some points of doctrine, as we have understood them, lose their former color, we see a deeper meaning in life than before, additional evidence of an all-wise God, and a new and holier significance in the message of Mormonism and all other revelations of God to man.

"It is not simply a question of dropping the professors who have been criticised, but we believe that the proposed policy, if persisted in, can amount to nothing else than a death-blow to our college work, because it is impossible to secure men equal in scholarship to the ones we have,

who are so thoroughly in sympathy with the Church, who do not give credence to the same objectionable theories.

"We have great faith in the Church and we can hardly imagine that any policy contrary to its best needs will be adopted, but we ask you to consider what the proposed restriction would mean for us educationally, and what it would mean to our critics, and what it would mean to our standing in the educational world. Some of our fondest hopes have been for the future of the 'dear old B. Y. U.'—that it would continue to grow and continue to adapt itself to the growing needs of humanity and demonstrate to the world, as only that can demonstrate, that Mormonism is a real, vitalized divine institution."

Receipt of this communication was courteously acknowledged; but no reply was made to its contents and no further action was taken upon it.

#### THE RELATIONS OF LEARNING TO RELIGION

W. H. Chamberlin was deeply worried and distressed by the controversy, not so much because of the hardship it might bring to individuals, as that its issues might long handicap this and affiliated educational institutions, and menace the welfare of the Church by retarding progressive thought. He believed the procedure that had brought on the trouble was initiated in sincerity but that it was based on avoidable misunderstanding and that it was arbitrarily directed against particular men. Although he deemed that fairness and self-respect required that he make known his own position, which he did, his primary motive was to close the breach, if possible.



He saw that an active source of misunderstanding lay in a prejudice transmitted to many from earlier generations, in a sense of contradiction between rationality and revelation, between science and religion. "Our trouble," he said, "is not in too many scientific facts but in inadequate interpretations of these facts." What was needed was not less science, but a more active and expansive religious and philosophic synthesis. The sciences are the allies of true religion. So far as his own teaching of religion was concerned, he felt that distinct supports would be taken away if the growth of the scientific departments in the school were restricted by forces other than loyalty to facts and their logical implications as determined by men specially qualified in these fields.

He believed that the danger to religion was that the students would think too little and know too little. The cultivation of a man's intellectual powers is favorable to the religious attitude because this attitude is fostered by a wide outlook. It is the attitude of dealing with the particular in its relation to the whole, and it is therefore aided by expansion of knowledge. Religion has always been helped ultimately by advance in knowledge, by every rise to a higher intellectual level from which the prospect was more comprehensive. The possession and cultivation of the religious attitude by Kelvin, Romanes, Tennyson, Fiske and other modern thinkers who promptly welcomed evolution and



✓ other scientific generalizations as aids in understanding their relations and duties to their fellow men and to the world as a whole, indicates the fundamental place of religious aspiration in high human spirits. Reverence has always been native to such spirits. In a long line of thinkers from Newton onward, the greatest that scientific thought has achieved has been in harmony with a truly religious spirit.

In the past sciences have rendered high service to religion in performing the major part of the task of sweeping away superstition, belief in sorcery and witchcraft, and the cruel intolerance of earlier centuries. W. H. Chamberlin hoped for the development of science in the University because in the analyses made by scientists the students could acquire materials indispensable to the higher synthesis which it is the function of the philosophy of religion to make. Religion invokes reverence for the highest unity. In order to preserve and transmit religion it is the duty of the religious thinker and teacher who recognizes that we can never fully express the divine, to seek ever bigger and more adequate renderings. He must seek to bridge over the gaps that must appear between the living essence of religion which flows ever onward and the dead or dying forms and symbols that are outgrown.

W. H. Chamberlin believed that the principal source of friction which, in many cases like the one

disturbing the Young University, had attended the teaching of the sciences, lay in dogmatism, a fault of which scientists have often been guilty no less than theologians. The scientist who, by restricting himself to one phase of Nature wins success in dealing with it, often through that very concentration loses a wide outlook, and tends when he steps beyond the limits of his particular science to pronounce dogmatically on things with which he has no special qualifications to deal. In such cases the scientist is no more free from fault than is the theologian who exhibits arrogance in assuming the role of censor in fields where his knowledge and experience are lacking or at a minimum. The scientist knows that he has truth and rightly asserts it; the religious man knows that he has values and rightly defends them. Neither, however, in prizing his own possession is justified in ignoring or denying reality to that of the other. Both positions are significant and should be conserved. What was needed at Provo, as in all similar cases, was an attitude that would lead to the recognition of both positions in their proper relations. Cultivation of the desire and capacity for viewing things in perspective and thereby in their truer meanings is the remedy for all such misunderstandings and difficulties.

HIS ATTITUDE ON THE RELATION OF EVOLUTION  
TO RELIGION

The charge which occasioned most comment re-

ferred to the teaching of evolution, particularly in connection with the origin of man. W. H. Chamberlin, in order to make clear his own position on this subject and to aid others to see that a proper point of view was the thing of paramount importance, wrote for *The White and Blue*, the student paper of February 14, an article entitled "The Theory of Evolution as an Aid to Faith in God and Belief in the Resurrection." In this he sought to bring out that "if a Divine purpose is immanent in Nature, Nature's forms must be thought of as evolving in a way parallel to the unfolding of the Divine purpose. The use of the theory is a most important means of advancing to a realization of God's immanence in Nature and life, and a great remover of difficulties that hamper faith in so many."

He explained how the theory gave content to the views of Christ, Paul, and other religious thinkers as to the immediacy of the divine Power and how, in accord with the conclusions of most "men carefully trained in the criticism of world views," the theory supports the notion of an immanent purposive activity in Nature. As the geologist Winchell had found: "Evolution presents the sublimest views of the unity of the world, the most impressive conceptions of the relation of the Supreme Cause to the world, and the tenderest and most awe-inspiring consciousness of our nearness to God in all the activities of that glorious system of things in which we have the honor to be a part and act a part."

He also wrote a communication on the subject of evolution, published in the *Deseret News* of March 10. In this he endeavored to make clear to the general reader the nature of scientific formulations, dwelt upon at some length in the preceding chapter. These formulations are *descriptive*, not explanatory, and therefore they can never conflict with religion, the function of which is not descriptive, but *interpretive*. Science and religion are on different planes and can never conflict, though men's interpretations of them do often seriously conflict. "Scientific description in terms of Lowest Common Denominators cannot be in any *radical* antithesis with religious interpretation in terms of the Greatest Common Measure." W. H. Chamberlin says:

"In all that man has done in founding his control over Nature it has never been necessary in order to found this control to investigate the causes of things. He asks how Nature acts, not why it acts as it does. He seeks to know the ways of electrical phenomena, not what electricity is in itself. He, for his purpose, is indifferent as to whether it is a force, or an ether, a fluid or the Divine Spirit, for no matter what it is, it behaves in certain ways, and the uniformities in these ways of acting are what he needs and seeks. \* \* \* And so also in his investigations about life and the processes of organic evolution, he seeks properly only to learn how organic forms have, as a matter of fact, varied and how new organic forms have come into existence."

He says further:

"The biologist is coming already to see that the process

of the evolution of organic forms implies a world or power without which these forms would not originate or exist to be studied by him; that he does not need to know this power in order to study for his purposes the uniform ways in which organic forms have arisen. Whether back of the process itself there is a force, or an ether, or the Spirit of God, the way of the appearance is the same and these ways of appearance are what concern him as a scientist. Just as language does not form itself or modify itself and is not a self-running affair independent of the thought power upon which it depends, so evolving Nature is not self-running. Thus the theory of evolution, even if true, does not relate to an order of appearance that is not dependent upon a world of creative power. But the scientist will, because of his practical motive, continue to ignore this world of power back of his evolving forms without which there would be no world of Nature and no evolving forms. \* \* \* Without penetrating beneath the surface of the vast ocean of life and experience science has been able to perform its well-known service for mankind. The mighty deep itself suggests the magnitude of the blessing for man that will come from the religious man's identification of the power in and through Nature, creating and sustaining it with the Spirit of God and in his successful efforts to discover and conform to the laws that condition life in harmony with the Divine nature and will.

Accordingly:

"If the limitations imposed upon the scientist by his motive and methods are as above set forth, those who believe in God need have no fear that science will make their belief vain. This it can never do. But in his own realm, the scientist is supreme. We have to, and ordinarily are glad to, accept his conclusions. Ninety-nine per cent of what we know about Astronomy, Chemistry, or Biology, we accept on his authority with little or no question, and



this we must continue to do, as each one cannot become a specialist. It seems to me that with thankfulness we must accept his conclusions in regard to the way in which new forms of organic bodies have come into existence and which he formulates in the law, theory, or idea of evolution. This law has become the constant presupposition of thinking in the biological world, just as the idea of the rotundity of the earth underlies the thinking of modern men."

He finally proceeds to show, on the basis of these conclusions, that the theory in question strongly favors a religious interpretation of the world.

"It presupposes man's eternal nature, since that nature conditioned God's activity in creating for man his body. It paves the way for belief in the resurrection which would mean the renewal of God's benignant activity in response to man's needs. \* \* \* Finally, it helps us to realize in a concrete way the greatness and love of God. This being true, we should welcome the law of evolution which science has so fully established, and feel grateful to the scientist for another blessing."

#### DECISION OF THE ACCUSED MEN TO LEAVE THE UNIVERSITY

While discussion continued and some efforts at conciliation were made, matters had drifted along without any definite action on the part of the Administration of the University. The men under indictment had been asked by the investigating committee whether, if requested, they would refrain from the teachings that had been found objectionable, and had replied that they would not because they could not do so in fidelity to their

subjects or in honesty either to themselves or to their students. It now seemed clear that the Superintendent was, for the time, to be supported in regulating instruction in the Church schools along the lines indicated by the charges he had preferred; and that the Administration of the University would cooperate with him.

There seemed to be but one course open to the three teachers. While they had not technically been asked to resign, they felt that under the conditions they must either modify their teaching, and thus break faith with themselves and their students, or appear to the public as having agreed to a course against conscience and thus break faith with humanity. Then, too, some personal antagonisms had been aroused which could not readily be allayed. Accordingly, the men took action themselves and, for the ensuing year, found employment elsewhere.

## CHAPTER VIII

### CONTRASTS AND PROBLEMS OF RELIGIOUS DEVELOPMENT

#### DIFFERENCES IN INTERPRETATION CONSIDERED AS OPPORTUNITIES FOR PROGRESS

For the work W. H. Chamberlin was endeavoring to do in religious education, an adequate understanding of the world as modern science finds it was indispensable; and for this, expansion and strengthening of the scientific departments of the University was needed. The student must not only let the best within him operate; he must open his mind to the best of life and thought,—not only in good and great men and women, but also in Nature, which is itself a divine revelation. That is, as religion always does involve a projection of the best in us, it is a duty and necessity to cultivate the individual mind and personality. Differences will arise; but, as Macaulay says, “Men are never so likely to settle a question rightly as when they discuss it freely.” Freedom for discussion by the students was a prime requisite for their development. Science progresses because differences arise in its ranks; but scientists recognize a difference as an opportunity and a challenge. Thus they have crossed many a Rubicon and conquered many a seemingly impregnable Gibraltar. They do not rest until they have settled their dispute by find-

ing bigger interpretations. When they reconcile their differences they find that they have attained higher ground.

He knew that religion had lost influence in recent generations because it had sought to repress opposition rather than to welcome the discussion of differences as opportunities for progress and not as threatening calamities. He felt that the future of religion must be with the men and institutions that will insist on having religious beliefs confront knowledge until the dispute between the two shall be settled. The mind is not divided into idea-tight compartments; religion involves the whole man. To a student who once brought him a registration card filled out solely with courses in Philosophy, William James said, "You mustn't try to philosophize on an empty stomach!" W. H. Chamberlin knew this to be true of religious philosophy. The student must have a mental content upon which the religious spirit can draw. It can not grow in a vacuum. The true principle of faith is found in the depths of an undivided personality and comes into its own through the activity of the whole man. It is not simply a matter of correct belief which may, and often does, leave the character untouched. Primitive religious emotion may be joined with insight, but that insight should not be regarded as more valid than the insight of a cultivated mind. On the contrary, since the mind grows as a whole, there is reason for holding that

the better intellect will have the finer religious experience.

Religion has various factors, intellectual and practical, moral and mystical; but in spite of the one-sided emphasis often given to some one of those factors, no one can long operate in isolation. W. H. Chamberlin had faith that religion is indispensable, and that discussion and experience pressed deeply enough would vindicate its position as a factor of the inner life that may be understood through consciousness as wholly reasonable. He knew that when a man comes to satisfy his desire for inner consistency and a unified outlook he must see life, not only in scientific and philosophic terms, but, above all, in religious terms. A man must then see how monstrous is the assertion that one must choose between the religious and the scientific views of the world; how false and inane is the antithesis implied in such captions as "God or Evolution," and "The Bible or Science."

Men are prone to economize intellectual effort; and such antitheses as those just mentioned, which are false, and others more significant, perhaps, but none the less unnecessary sources of conflict and intolerance, are in large measure the outcome of this tendency to save mental effort. Men see a fragment of truth clearly and expand it to fill the whole picture, thus hiding other truth and the possibility of seeing the whole. Partial vision and partial truth insisted upon as the whole vision or



the whole truth have been a curse of mankind from the beginning. That was the point of Christ's parable about the foolish husbandman. His vision was limited to larger crops and bigger barns. A vision that thus ignores spiritual forces casts a curse upon a man's own life; the man seeks the highest good in sensual pleasure and selfish gain, but instead of the highest good he finds the lowest evil. Similarly, over-emphasis of patriotism as a paramount consideration has enabled political and commercial rulers to pursue imperialistic ends, to array class against class and race against race in hatred, to bring war and misery upon millions.

The materialistic scientist who is so vividly conscious of his hold upon the truth in the physical aspect of things that he sees this aspect as the whole of reality and dogmatically sweeps away all other faith and truth, is heavily guilty. On the other hand there are churchmen who stubbornly refuse to give consideration to newly discovered truths, however well accredited; and such have often persecuted others who have dared to follow a vision different from their own. Furthermore, within the ranks of religious men themselves, partial vision has led to endless strife and schism. Such things are abnormalities in society just as truly as is a cancerous growth in the individual body. Life is normally an equilibrium between varied internal forces against varied external forces; when any force fails to function in harmony

with the others and breaks from its naturally set bounds, an abnormal growth results and disease sets in which may destroy the equilibrium. W. H. Chamberlin saw that the mission of religion was to lead men to the mountain tops from which to "see life sanely and see it whole." The religious life is a balanced life, and, therefore, reasoned and tolerant. He said: "We are never relieved of the duty of watching the general bearings of our acts." If we do not so watch them, we are not only likely to impair our own vision and unbalance our lives, but our one-sided emphasis is almost sure to issue in intolerance. Two paths approaching the same objective from different angles are sure to cross if followed sufficiently far, and in crossing to lead to friction, since the man following either will seem to the one following the other to be going in the wrong direction unless the vision is such as to give perspective. Some such opposing tendencies were active in Utah and the Young University. During his years at Provo, W. H. Chamberlin strove to have his students recognize these different forces and harmonize partial truths by a unitary vision of life. How successful he was in this effort will appear later. The students came to see clearly that there are many approaches to religion and that religion, accordingly, may take many forms. They were not disturbed by the fact that one man may emphasize the practical, another the intellectual, and another the emotional, or, it may be, the mys-

tical aspect of religion. And they thus understood why it so often happens that a man does not know now deeply religious is his brother.

THE EFFICIENCY OF INSTITUTIONAL MORALITY VERSUS  
THE RIGHTEOUSNESS OF RELIGIOUS ETHICS

A church designed to meet definite external problems is fitted for practical action; its aim is largely efficiency; and its morality is expressed in principles which aid that efficiency. A man bent on realizing definite objects within a limited time inclines to a system adapted to secure immediate material success. The evil of a system that makes such success the all-important thing and justifies it in the name of religion is that action thus pursued admits and frequently employs any force whatsoever that makes for the attainment of its object. The exigency of administrative action subordinates reason as it does any other agent, the intent being to secure a given object by any means available. In a crisis the executive is inclined to brush aside any issue the raising of which might delay action and with Pilate to ask impatiently, "What is truth?" That is, what is truth as an issue to be raised when a vital problem calls for immediate action.

A church organization that comes to be regarded as the tangible expression of religion and to be upheld as an end in itself is conservative. Belief in the infallibility of its leaders makes it the custodian of revelation rather than the living source of

revelation; because, if revelations and dogmas are held to be absolute and not merely relative, the living leaders are increasingly restrained by the weight of the past. Strict adherence to this position prevents progress. It encourages emphasis upon correctness of *belief* and reverence for past forms of thought and practice. Thus the religious emotion is elicited by the associations of the familiar creed. Such emotion is one of fond and sacred memories to disturb which may seriously trouble believers.

Accordingly, in matters not essential to its efficiency an autocratic church ordinarily finds it wise to consult the average views of its members. The scientists and intellectuals are few and may be safely ignored until their new doctrines have been popularly accepted. Hence, with the leaders, the question is often not whether a view is true, but whether it is generally acceptable, whether it is politic to promulgate it. The outcome of such situations has been "the conflict of religion and science," which thus appears as a conflict of the most recent science with an older system of science which gained credence at an earlier date and became associated with religion in efforts to give the latter expression. It is a matter of outgrown science with hallowed associations defended in the name of religion.

In this view, the church and its purposes as seen by its leaders are all-important; the individual

merits as he serves and subordinates himself to these purposes. To W. H. Chamberlin the individual was the paramount consideration, and any church organization was justified only as a means for enhancing personality. To him the important thing was the religious life, which the church should nourish and transmit. Institutional morality was one thing, changing and adaptable to conditions; religion and religious life another thing. A church organization, like any other instrument, when regarded as an end in itself, may become a medium of oppression and evil. An official policy of a church or church institution may be questionable, while at the same time such church or institution may harbor individual members who live a religion manifested in rare human excellence.

As against the ideal of executive efficiency which necessarily involves partisan directness and sometimes unethical economy, stands the ideal of truth which can ignore nothing, and the ideal of personal development and righteousness. The individual life is not to be valued solely with reference to conventional standards of success and failure, for only to that small degree in which we can foresee effects are we able to judge of success or failure. We cannot render the issues of good and evil in life in terms of immediate and material consequences. Napoleon's efforts were seemingly tremendously effective, yet it may be questioned whether they were worth making. Christ's ef-



forts, to the few outside his little circle who knew of them, seemed futile; yet they are still working with incalculable power to recreate the world, indirect though their action is on the mechanism of social life. We can only cleave to truth as we grasp it and live uprightly, irrespective of immediate consequences, proving our own *faith* in the spiritual basis and final moral solvency of the world. The Christian gospel is not primarily one of social improvement, but rather one of personal improvement. Its action on social or political life is secondary, operating slowly and subtly, but powerfully, by modifying current valuations and curbing the competitive and acquisitive activities which Christ summarized as "Mammon."

In the one view, loyalty is supreme and is carried to the logical extreme of blind obedience. In the other view, he who acts without knowing why not only forfeits his manhood but defeats the end of true religion, which is the development of character through free personal choice. From this standpoint, blind obedience is not only irreligious but sinful. In the first position, there is the view over a cherished past with strong religious emotion flowing from memories of its legacies; while in the second case the look is forward to a glorious ideal, and the religious emotion is one of hope and expectation. While valuing the tradition of the past, it is regarded as leaving the way open for growth. Both positions survive together and, though seem-

ingly irreconcilable, both seem necessary, both have meaning, so that one might be fancied as saying to the other in Ovid's well-known line:

*Neither with thee nor without thee can I live.*

THE ETERNAL SPIRIT OF RELIGION VERSUS ITS  
TRANSITORY FORMS

Men who have found it difficult to keep the accumulating mass of new knowledge apart from their religion, who have insisted on the integrity of their personalities, have always had friction with those who have felt their religious hopes were dependent upon the maintenance of traditional interpretations against newer expressions necessitated by modern points of view. To such it has commonly seemed necessary for the preservation of religion to exercise measures of repression against those who propose novel interpretations; thereby has come the friction.

With reference to the Bible, there has been the position, still widely held, that the various books are unique data of reality to be accepted as infallible, barring errors of transmission, in all details, and to be interpreted in accord with traditional dogmas. From this standpoint Christianity exists in Scripture and traditional interpretations, or in these and other definite external authorities. It is a position that has had many developments. In general, those who take it are suspicious of rationalism. They tend to class as enemies of religion and society those who inquire into questions as to

the historical origins of the documents collected in the Bible, into the authority and procedure by which these documents were gradually separated from numerous others dealing with the same subjects, and especially into the history of particular interpretations of Scripture. Likewise, they class as enemies those who by critical study of Nature have arrived at interpretations of the physical world transcending the views casually expressed by scriptural writers. Their attitude seems to involve a fatal contradiction between science and their interpretations of Scripture, and to lead to a feeling such as Cardinal Newman had when he said, "The human reason must be beaten into submission," and, in another place, "The fathers anathematized doctrines not because they were old, but because they were new; for the very characteristic of heresy is novelty and originality of manifestation."

Thus, the attitude of these men tends to express itself in intolerance and in efforts to rule out of church membership those of more liberal views. At times, indeed, it has appeared that to them a certain mental obfuscation was the hall-mark of righteousness, and mental clarity an indication of atheism, if not the sign-manual of the devil. The first principle in the church program inspired by this attitude is *belief* rather than faith. Merit lies in credulity and submissiveness rather than in the attainment of religious insight and life.

In this traditional dogmatic form, religion is externalized and becomes identified with certain sacred literature, conventionally interpreted, specific confessions and forms, and established external authority. Some results of religion are put down in the place of religion itself. Worship is likely to become a sentimental contemplation of the ancient ideal, faith to become reliance upon somebody else's faith, and duty acceptance of doctrine as it has come down from earlier generations and the maintenance of things in *statu quo*. There always have been large numbers of people who have taken this comfortable form of religion in which they were saved the fire of first hand experience and the struggle of inner, if not of outer, readjustments. It appeals to classes who are socially or economically well placed in existing conditions. The outward view favors alliance with a superficial materialistic philosophy and is likely to find support for the inherited rigid forms and organization of religion in expediency, in utilitarian sanction. Whether by formal exposition or by exemplification, men are made to recognize the material advantages of conformity to the traditional system.

Over against the men who thus prefer the immediate advantages of accepting dogmas and practices in their inherited forms, there have always been a minor number who could not take this easy course. Men of this number wish to know the spiritual reality which gave rise to the religious

forms. They desire to get down to a purity of feeling, to draw near to God, and, free from ceremonials, to put themselves in accord with the best. Religion becomes an energy that bursts the set bounds of other days and demands expression in fresh terms that accord with the widest knowledge and deepest life of the time. Their clearer conviction as to the nature of God, their more persistent awareness of His presence, makes religion for them something more than a diplomatic routine that claims them only on Sundays and other set occasions. For them religion enters into the fabric of everyday life, transforming and enriching it. God is immediate, and the moral and spiritual order is all-pervasive.

*Think not the faith by which the just shall live  
Is a dead creed, a map correct of heaven,  
Far less a feeling fond and fugitive,  
A thoughtless gift withdrawn as soon as given.  
It is an affirmation and an act  
That bids eternal truth be present fact.*

(Hartley Coleridge.)

Those who refuse to accept an easy conventional routine as a substitute for religion insist that religion exists in the heart, not in outer mechanical records, forms, or ceremonials. It must be inwardly experienced and must manifest itself in a new life expressive of a transformed spirit. Such were the Hebrew prophets who, from century to century, cried out against the inadequacies of the



religion of their day with its perennial lapses into formalism, the substitution of forms, sacrifices and observances for the saving power of the religious spirit. Isaiah said: "Who hath required this at your hand to tread my courts? Bring no more vain oblations: \* \* \* the new moons and sabbaths, the calling of assemblies I cannot away with. \* \* \* Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." Similar were the protests of Jeremiah, Amos and Micah against "meat offerings" and "peace offerings" and other outward performances, and similar their pleadings that they make themselves clean within and follow the paths of righteousness. Christ saw more clearly than any of these the emptiness of elaborate laws and routine, of the habitual performances insisted on by the Scribes and Pharisees. He called upon men to seek the Kingdom of Heaven within their hearts, to lead the life of personal faith which, through sacrifice, brings the soul into contact with God and "makes righteousness run down as a mighty stream."

Against these prophets were always arrayed the Scribes, Pharisees and priestly orders who considered religion to inhere in existing laws and traditions and themselves to be the guardians of these things, the defenders of orthodoxy. The priestly caste hated these men who called the people to new ways, to new expressions of faith, and persecuted them as heretics. But these men gave all

and suffered all that the spiritual values they prized might survive among men and uplift them. As, ages after, the perspective has cleared, these men have been understood and called prophets. It is seen that they were the truly religious.

Religion is dynamic, not static. To benefit personally from religion or to advance its interests, a man must understand how far his religion represents an eternal process and how far merely a temporary phase. It is difficult to have organized religion without dogmas; but dogmas given form in any age are merely efforts to communicate the religious thinking of the day, and hence can never wholly embrace the religious current. Only as we recognize this partial and symbolic character of dogmas shall we see clearly the basic difference between religion and man's interpretation of it. They are formulations for aiding men to convey life's proper attitudes; but those that meet the needs of one age may be unsuited to the next. These instrumental forms must be continually changed if they are to represent the religious truth as understood by each succeeding age. Hence, we must not identify Christianity with the opinions or deeds of the multitudes who are nominally Christian, for the spirit of the age as well as the spirit of Christianity has moulded the various types of expression of the Christian religion. Continuity amid change is as natural to religion as to other world processes. Difficulty arises because forms commonly outlast

the system of thought in which they arose. Failure to recognize these facts is responsible for the efforts of many to maintain an obscurantist theology formulated in earlier times in terms of an outgrown philosophy and a false cosmogony. Thoughtful men must reject a theology not responsive to the influences of progress.

#### SOME PROBLEMS OF RELIGIOUS EDUCATION

W. H. Chamberlin stressed the query into fundamental premises and enduring principles because he saw that men today are concerned less about the details than they are about the religious bases of life. Religion itself is on trial as against certain antagonistic influences of civilization and in the presence of tremendous social problems. If young people are left uncertain as to the tenability of the religious position, it is idle to try to lead them to religious faith through the formal exposition of dependent principles and formulations. He guided the students along new paths leading to the reinterpretation of old truths, the attainment of fresh vision and, with it, fresh enthusiasm and faith. To him religion involved this very thing,—the sounding of new depths through which could come richer life.

To him the only real ends were persons, the world being one of persons rather than of things. He treated his students with a respect that accorded with this conviction; and in the same spirit he sought to lead them to treat themselves with rever-

ence. Men live rightly not for what they can achieve externally, but for what they can achieve within themselves. Lessing had this thought when he said that what men gain in struggling is worth far more than the object for which they strive; Stevenson when he wrote: "It is better to travel hopefully than to arrive;" and Browning when he said:

*Ah, but a man's reach should far exceed his grasp,  
Or what's a Heaven for?*

Religion exists, not in some external authority or record, not in a "vestry of verbs and texts," but in the hearts of men. Real religion is first hand, based upon the authority of personal experience and the growth of character through persistent righteous choices by individuals.

Religious education to W. H. Chamberlin did not mean indoctrinating the students; it did not mean telling the students what to think, or drilling them in a code of crystallized truth. It meant teaching them how to think upon a basis of experience and showing them the road by which they could reach the truth. There is not one path only, but many paths leading to the religious life. The paths are steep; but, in the words of the angel choir that greeted Faust:

*Whoe'er aspires unweariedly  
Is not beyond redeeming:  
And if he feels the grace of love  
That from on high is given,  
The Blessed hosts that wait above  
Shall welcome him to heaven.*

Religious experience as an inner growth is as natural under appropriate conditions as is the growth of a plant under the influence of sun and rain. Beliefs passively received do not enter into such a growth. He who receives his beliefs passively, never has a religion of his own, for he never becomes individualized. In religious education the response of the students to situations presented to them must not be preformed; it must be dynamic and expressive of conviction. Such education embraces a cumulative training in the perception of spiritual values. It consists in the conscious organization of actual religious experience and the formation of a positive philosophy of life upon the basis of such experience.

With such a development and synthesis of personal experience as a basis religion becomes natural and rational. Religion and morality are seen to have value at all times, the divine to be immediate, and the possibility ever present of living for eternal values with and through the Eternal Spiritual Reality. The hold upon living principles becomes unshakable; and, in place of the lifeless result that is commonly the outcome of attempting to impose upon young people a second-hand religion of cut-and-dried formulae and of confusing the results of religion with their causes, there comes a spontaneous religious force. This spirit is an inner power which may develop until it permeates the whole life and frees the soul from the



drag of its own imperfections and the impediments of conventional life.

Students who acquire an attitude of faith upon this basis, who discover within themselves a religious impulse involving demands of ideals of conduct and who thereby sense their personal responsibility in making a better world, are in a position to prize more highly the Scriptures as records of religious experience. A personal conviction is broadened by the evidence of man's religious growth presented in the Bible, when the latter is apprehended in the historical, rather than in the absolutist spirit. W. H. Chamberlin had a background of historical knowledge and a clarity of insight that enabled him to realize the messages of the writers of the Bible. The important thing was always to understand what conditions confronted a writer, what human experience he was endeavoring to convey or what purpose he wished to actualize, and what light it might shed on the religious life of the student of later ages.

*The historic personage*  
*Put by, leaves prominent the impulse of his age;*  
*Truth sets aside speech, act, time, place indeed but brings*  
*Nakedly forward now the principle of things*  
*Highest and least. (Browning)*

With reference to the Bible, W. H. Chamberlin says:

"In his efforts to create a civilization for man, God is limited as is the teacher. In inspiring the insights of

men use must always be made of the ideas of men. These ideas, though ephemeral, must be used to further a fundamental interest or attitude, if this attitude is to be nourished at all." "If one is anxious to train others in a belief that God is the creator of the world he will have to use the Hebrew or Greek idea of the world in one age, or the commonly accepted Copernican idea of the world in this age. Now all of these ideas are, from the point of view we are taking, false; and yet through them men have in different ages had established in their lives the same vital and fundamental belief that God is the creator of the world. Granting that God can influence the interests of men, He must in doing so make use of the ideas of men, ideas always different in different ages. His aim must be, like that of the teacher, to establish fundamental attitudes rather than the truth of the passing ideas used by Him. He must even use one set of ideas at one time, and another set at another time, all of which may be false in the sense that they could not be used successfully now, to awaken the same vital attitude.

"Then any one in seeking to know God's will, either immediately or through the Scriptures in which men have written down their own impressions of His will, must always be discriminating and looking for the concrete reality, the vital thing, the grains of wheat among the supporting leaves. The supporting leaves, once so necessary to the growth of the wheat, become chaff, and there is danger that the wheat may be confused with the chaff and cast away with it.

"These Scriptures may express numerous ideas and hopes now believed to be false. But, even so, without these false notions of God and human life, better ones could not possibly have been developed. The false must be transformed into the truer and while the process of transformation was going on, the energies that were manifest in the false ideas and acts would be becoming able to put forth, like an embryonic growth, new ideas and

acts. Only through the death of the old life, now become from being what was once as a nourishing and protecting set of leaves or perhaps a hard shell and a prickly rind, mere refuse, could the new and better life be created. With all their false notions, to those who have characters which admit of their seeing the good attitudes these Scriptures are believed to reveal, as through a glass darkly, the character or will of God and the highest interests of men. The moral and religious ideals developed in the lives of the Jewish people have entered as the vital and all-pervading elements into the civilization that is being worked out by and for men.

"But these Scriptures express ideas chiefly, and but partial ideas of the character of God, and the nature of man's fullest interests. Ideas, however, are but a source of the life overtly lived, a nourisher and a means of the fullest living. God could reveal his character and the nature of the most satisfactory living only through a human life fundamentally like His own. It is commonly believed by the most civilized peoples of the present time, that God has made the most perfect revelation of these through the life of the Great Teacher, the Man of Galilee. And Jesus himself taught that he came to reveal God's character and man's fullest life."

That the Bible in its different portions is of unequal value, that it records evil deeds and principles as well as good, and failures as well as successes added to rather than detracted from its value in illuminating the roads of religious growth that lead to an understanding of Christ as the embodiment of the moral and spiritual life of the world. It was probably here that W. H. Chamberlin's teaching made its deepest impression. The richness of his view of the life of Christ made the events

of the Gospel narrative as real as recent occurrences of which the effects are actually visible. They became the most interesting of historic facts because illustrative of a life that was the supreme expression of the religious consciousness, the highest revelation of the Divine in man.

In the contemplation of that personality in which so much of God was manifest in the guise of man, there is felt a tide of moral life, a clarification of moral insights and righteous purposes. With the perception that personality is the highest thing in the world and that the enhancing of it is the greatest end in life, there comes a sense of imperfection, of the slightness of attainment as compared with infinite possibilities. The heart is transformed, and things are seen in new proportions. This was the experience of Paul when he said that the things he once prized he prized no more. There is the feeling of seeing the life for which one is meant. The transformed heart visions the better self, recognizes it as the *real* self, and brings a heightened sense of its value.

*All I could never be,  
All men ignored in me,  
That I was worth to God, whose wheel  
The pitcher shaped.*

A new energy works within to expand the soul toward its fuller possibilities, and it permeates the life. The progressive realization of the true self means the strengthening of individuality; and thus

this expansive, creative religious spirit working in the souls of men flowers in many forms. Differences of opinion, of methods of approach, and of expression are the inevitable results of this heightening of individuality. It should, consequently, be obvious that it is folly to allow merely peripheral differences of expression to bring division among men who at heart are one,—one in righteousness of purpose, one in the depth of their conviction, one in their sense of communion and fellowship with the spiritual Reality. As W. H. Chamberlin expressed it:

“The ideas and acts of a child or of any other person are a means only, a means ephemeral and vanishing, of a growth of far more fundamental attitudes toward the world. But foolishly identifying the abstract aspect with the very concrete reality, we often despise the life for its ideas, falsely regarded as false, and a cause or a people that are nourishing the truest attitudes toward God and man and Nature, we reject for no true reason. One’s interests require simple ideas, those of another critical ideas; one’s work requires a simple tool, another’s a most complex and delicate one. The only test of the validity of the ideas or tool that most men can or do employ is the outcome.”

Swendenborg saw this; and in one of his passages expressed the opinion that if Christian men would see and hold to the essentials, intellectual differences would not divide the Church, but only vary it “as the light varies colors in beautiful objects, and as the variety of jewels constitutes the beauty of a kingly crown.”



## THE RELATION OF PSYCHOLOGY TO RELIGION

W. H. Chamberlin had charge of the courses in Psychology beginning with the year 1911-1912; and accordingly, two years later his title was officially changed from Professor of Ancient Languages and Philosophy to that of Professor of Psychology and Philosophy. Under philosophy, as the development of his students suggested, he presented a variety of subjects in class-room and seminary: Philosophy of Nature, Logic, Ethics, Ethical Literature, History of Philosophy, Theory of Knowledge, and Metaphysics. In this teaching his motivation was dominantly religious, an important object being to have his students see that a development of philosophic thought in recent decades had lead psychologically to the understanding that the area of religious thought is independent and real. He led them to see that the background visioned by the religious mind is all-inclusive, the greater reality in which the more definitely circumscribed realities of science have their setting.

That Psychology relates itself closely to problems of religion is obvious; and some of the deepest issues of faith are to be settled in this field. Not only those who wrongly assume that religion is too sacred to be studied scientifically, but even some open to all sources of evidence have had occasion at times to fear the basis of religious faith was being removed by the successful prosecution of questions raised by Psychology. W. H. Chamberlin did not

share this fear, but held that it could be only salutary for the religious mind to face the result of psychological inquiry which, in so far as well established, must be accepted, whether they trouble us for a time or not. He was careful to have his students understand, however, that it is not necessary to accept along with these factual results supposed implications or particular interpretations of them without due criticism. Psychological formulations, like other scientific formulations, are not exhaustive, but, being restricted to fractional portions and definite aspects of reality, are necessarily limited or abstract. We must always query whether there may not be aspects of the realities in question not touched by the particular scientific method concerned, and whether the conclusions reached by it should not be supplemented by results reached by other paths. To W. H. Chamberlin religion was a basically important fact in human nature and history which no amount of attempted explanation in terms of something else could obliterate.

Religion is not merely something else,—a support to baffled intellect or a straining at the end of an emotional tether, “a self-painting of the yearning spirit,” a complicated fear, a sublimated sex-instinct, or a combination of superstition and deception. No one denies the existence of religion as a social fact; but many do deny its place in a rational order of things by taking the materialistic position that reduces all knowledge to sensation

and ignores or minimizes the personal aspect of our activities. This, however, is not a scientific result, but a philosophical deduction from an assumption. Granting that the primitive religious ideas and background of peoples of lower culture are very important influences in religious development is not admitting that in religion there is only what may be accounted for by motor automatisms; ability to describe a particular activity of a man in terms leaving out mind does not justify the conclusion that mind does not exist; and to see that here an overdeveloped and there an atrophied endocrine gland profoundly affects a man's activities is not to reduce personality to endocrine influences.

That Psychology had supplied to W. H. Chamberlin fruitful approaches to religion has appeared in earlier pages. The first and most striking result of this psychological study was to make increasingly clear that religion is natural to man and belongs to his normal relations to the universe as an important factor in his social and spiritual development. It cuts deep into his life and so is involved in his whole history and personality. The more thoroughly the consciousness of man is investigated, the more intimate is found to be the part religion plays in it. It is perhaps man's leading characteristic to react religiously to the universe. Being natural to man, religion, as is to be expected, is associated with the normality of health and being. Psychological analysis has brought forward

the fact that both mental and physical troubles are often caused either by lack, exaggeration, or premature development of religion. Hence the absence, repression or misdirection of religion may cause certain abnormal affections or neuroses. In the curative process religion plays a potent role in supplying a certain external support needed by human beings to prevent their being self-centered, aimless or morbid. Even psychotherapists like M. Coue who work directly by suggestion and auto-suggestion, recognize the help, sometimes indispensable, that may issue from religious faith.

Religion is involved in the normal working of our minds and their reaction to the universe. Some would explain it away as an inner device for relieving unhealthy mental conditions or complexes. They say that it is no more than a subjective and strictly human activity; and so to them God becomes identical with man's idea of God. Religion and God become phantasms, projections of man's hopes and fears, which persist because they do have a value for man's development in meeting that elementary sense of dependence which the individual never wholly loses. But the psychological facts described in connection with the working of the religious experience do not disprove the objective reality of that spiritual power which the man having the experience takes for granted. As Martineau says:

"It is well to remember that so long as they are dreams of future possibility and not faiths in present realities, so

long as they are mere self-painting of the yearning spirit and not its personal surrender to immediate communion with an infinite Perfection, ideals have no more solidity or steadiness than floating air-bubbles, gay in the sunshine and broken in the passing wind. The very gate of entrance to religion, the moment of its new birth, is the discovery that your ideal is the everlasting Real, no transient brush of a fancied angel wing, but the abiding presence and persuasion of the Soul of souls."

The psychologist is limited properly to describing how the mind works in relation to religion and the idea of God. But the crucial question goes beyond these facts and is as to whether these religious ideas relate to any objective reality. This question of the objective existence of such a spiritual world as the religious man believes himself to be brought into contact with is one that the psychologist in his proper field cannot answer. Where he attempts to do so he transcends that field and enters philosophy. Nothing the psychologist has said or can say in his own right can bar a man from maintaining in perfect loyalty to logic and truth that the religiousness which on the active side brings him into contact with life, on the intellectual side brings him into contact with reality, that in the experience of that consciousness there is the influence of an actual God. Psychology within its scientific limits does not disprove what the issues seem to justify in the nearly unanimous testimony of the mystic manifestations of the consciousness; namely, that a deeper explanation is to be found



than education and auto-suggestion, which appear to condition but not to create. These things do not exclude the possibility of influence from a spiritual world. Psychology does not refute the validity of the view that our souls open *inwardly* into a world of spiritual power and reality.

*Like tides on a crescent sea-beach  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in,—  
Come from the mystic ocean,  
Whose rim no foot has trod.  
Some of us call it Longing,  
And others call it God.* (W. H. Carruth.)

Many persons of superior mental strength feel certain that they have through this inner door penetrated to a world of this kind in which the objects of their worship exist.

When Louba says that the phenomena of religious mysticism are "all explicable in the same sense, to the same extent and by the same scientific principles as any other fact of consciousness" and that "for the psychologist who remains within the province of science, religious mysticism is a revelation, not of God, but of man," he is drawing what was a foregone conclusion, a result injected into the premises underlying the adopted method of study. All else was excluded by that method at the outset. As Boutroux perceives:

"Science is the special achievement of the intellect; and science stands for universal identification. To know is

to identify. To explain is to reduce, to assimilate the unknown to the known, to identify them. No Beyond is possible, seemingly, in the scientific region. Nature, for the scientist, excludes mystery *a priori*."

Consequently when a scientist, psychologist or other thinker, who observes strictly the proper limitations of his field ascends Olympus, he finds no divinities there; it has the same naturalistic aspect as any other mountain, and from it the dome of heaven is revealed as an optical illusion. Assuredly you cannot find *spiritual* realities by restricting attention to the *material*, or find them by going to some particular *place*.

Psychology of a prevalent type tends to reduce religion to a materialistic or to a subjective basis, and to find religion's supposed path to any objective reality illusory. It is not warranted in concluding that the mind has no way of approach to reality other than that provided by the senses. Scientific Psychology must take a much more modest place than some of its devotees have assumed for it and see its proper function to be one of observation and description, like that of the other sciences. To assert that psychical processes necessarily point to a spiritual interpretation of life is not less legitimate than to infer that they involve or issue in Materialism,—as in assuming that "every psychosis is the result of a neurosis," that mind can be explained by body, that any mental state rests causally upon a physical, molecular process in the brain. These are interpretive questions which can

be answered only by going beyond the premises of a science to that broader ground rightly occupied by philosophy; but Psychology does provide materials indispensable for the philosophic interpretations. As to religion the proper work of Psychology is to investigate how the mind operates in connection with religious emotions and ideas, and to describe and correlate all accessible religious phenomena. To conclude, however, that this descriptive aspect is all there is to religion, that it relates exclusively to the subjective and subconscious realm of the human mind, is not justified. Arguing that the religious interpretation of the world is the outcome of man's idealizing propensities, as a projection of his own ideas, does not disprove the objective reality of a spiritual realm or exclude the possibility of commerce with a higher power within the sphere of the religious consciousness. On the contrary, the psychologist may argue with equal or with greater plausibility that his results justify belief in the reality of the spiritual world to which religion purports to lead. But it is a question where philosophy must mediate between the facts and the interpretive belief.

#### THE TEST OF THE OBJECTIVE VALIDITY OF RELIGION

If there is such a spiritual world as religion stipulates, it will be found by the inner door or not at all. We are confronted by the question as to how we are to test whether the world beyond to which religious experience bears witness is real. The

problem of this world is not vague or distant, but immediate. That world beyond the obvious material one is accessible to us here and now by the inner road or it does not exist. If we consider carefully, we shall find some general evidence favorable to the view in the fact that manifestations of portions of that sphere seem to enter our tangible world through the genius of great men. There is more in us than we can see. From babyhood on we act on the world to impose our will on it, to create a condition that would not arise by the simple action of mechanical forces. We use the world about us as material to re-mould into what we think is better, more congenial to our natures. Instinct leads us to crave an unattainable ideal, to strive for the infinite. This very longing for what seems impossible tends to make the thing possible. Able men bend their efforts toward changing the actual to conform to an envisioned ideal irrespective of the limits existing forces seem to set. Even in the intellectual field, there seems to be an aiming at a Beyond, a movement into the ideal accepted as the real, and supporting the position that the ultimate standard is not to be found in the thing that is given and observable from without, but in the reason of man. To explain the so-called actual in science we reach into the spiritual realm by way of hypothesis on the assumption that there is an invisible harmony superior to the visible one. One new idea engenders other ideas; and the ra-

tional consciousness is carried forward toward that larger world beyond in which to find completion of present experience. Thus we are forever in the presence of that radical novelty which a Beyond suggests. We are never satisfied with the things that are, no matter how roseate; we strive to bring to pass something which we see in that other, ideal world. We wish what ought to be in place of what is; and the very wishing is a causal factor toward bringing it to pass. As Pascal observed, "Man goes beyond man infinitely." "Yet more is to be found in me," is an old inscription adopted by Maeterlinck as a motto. Another world continually wells up within man to modify the given as a partial realization of itself. The present world is thus the fruit of the invisible, inner realm; but the realization is not complete, and man strives to win a perfected world congenial to him by his activities in art, in philosophy, in religion, the very essence of which is in Christ's message, "The Kingdom of Heaven is at hand." That is, let the perfect be made actual; let the ideal be the real. Faith is in the continuity of the present world with the spiritual world beyond, and its promise the completion of the former by the inflow from the latter.

We cannot deprive religion of objective validity on the ground of its subjectivity. There is as good ground, *a priori*, for assuming the reality of the spiritual world to which the religious consciousness testifies as there is to believe in the reality of



the external world for which we have only the evidence of our senses. Science, too, is subjective; for where does it exist if not in the minds of men? We accept it as corresponding to an objective reality because it does not lead us to contradictions in experience. The same criterion must be applied to the reality of the environment testified to by religion. Its ideas must be proved objectively real by its consequences. W. H. Chamberlin's position was that the religious world view is rational. Not only is it tenable in the face of all the facts science has accumulated, but it is constantly made stronger by them. The question as to whether particular religious states are to be regarded as normal is one that must also be decided by the effects. The religious interpretation, he held, not only meets some of the deepest cravings of our nature, but it does so because it meets the facts of the case more fully than any other. Without the postulates of religion we cannot rationalize our experience. He held that the reality of the environment indicated by the religious consciousness is attested by the fact that we must act as though it were real in order to succeed in securing our highest good. If a thought is wrong, it will lead to wrong action; if it does not so lead, we are justified in regarding the thought as right. If there were no spiritual reality in our environment to which our conception of God corresponded in some degree, religious faith would be hurtful in its effects on human conduct.

“The fact that the conception does work in human experience, that it does enable men to conform to the requirements of the world in which they are placed, and to achieve a fuller life, is evidence for the contention that the conception is not an illusion but that, however inadequate it may be, it is at least symbolical of ultimate reality.”

## CHAPTER IX

### PHASES OF HIS WORK AT PROVO

#### RELIGION AND PERSPECTIVE

Religion involves seeing things in perspective, and giving allegiance to the highest unity. In no other way can the scale of human values be raised and the purposes of the individual life harmoniously related to those of other men and to the universe. It is the only way by which religion and righteousness can control a society which at present lacks ballast, lacks discrimination of abiding values, a society in which conspicuousness is mistaken for greatness, money and the power that comes from it are the measure of success, and uncritical mass-impulses decide largely the standards in morals, art and education. This tangible, visible world has become more attractive than ever before and the immediate tasks and pleasure which it offers tend to preoccupy men's energies.

Our present-day evils arise in large measure from the fact that men live so close to their daily tasks that they do not see them in perspective. Their outlook does not give understanding of the work and purposes of other men. To escape these dangers it is necessary that men ascend the mountain tops from the valleys of partial vision. This means effort, it means thinking things out honestly. We cannot understand men and deal with them fairly

unless we relate them in a general view of life. Things must be related in a general scheme if our lives are to exhibit order and development. Hence every vital religion and every significant life involves a philosophy. A persistent source of trouble is that the philosophies of most men have not been rationally derived. Men seem, for the most part, to resent having critical appraisal made of their beliefs. Much care is given to the cultivation of correct speech, but with most people little attention is given to correcting and cultivating their philosophies.

In religion, it cannot be enough to hold to a simple faith around which cling a mass of implicit beliefs. Belief must be subjected to analysis, faith and philosophy developed to withstand the test of facts and the fire of experience. Some old beliefs may have to be abandoned as inadequate or wrong; but in such cases something more vital will usually be found. By going courageously forward, men reach a higher stage of growth and find harmony in a larger outlook. Thus they are richly rewarded for all their struggles. Religious education involves thinking problems through and reconciling the old faith, in so far as it expresses principles that vindicate themselves progressively in human experience, with every advance in knowledge. Men must accept new knowledge as it is established, and relate it to the essentials of the old faith. To oppose it to modern science, or to endeavor to

carry on our lives as though this science did not exist and control the world of modern thought, is not to serve religion but rather to work against it. The results of science that have been so disturbing to many churchmen will be commonplace knowledge of the future. A basic task of religious education must be to bring students to see the reconciliation of knowledge to religious principles, to understand its place in that view of things which the religious mind aspires to attain.

The vague philosophy of many men involves notions of materialism and superstition which make a truly religious faith impossible. Such views lead men into scepticism, and often into a form of agnosticism which may tend to moral indifference. W. H. Chamberlin believed it fundamental in religious education to supplement or reconstruct the inadequate general views of students to enable them to arrive at a consistent philosophy of life which could give them a working basis of harmony between religious faith, everyday life, and scientific knowledge. Unless the student can justify religious faith and harmonize its essential expressions with the ascertained truths of life and science, the whole idea of religious education is an illusion.

W. H. Chamberlin's influence as a teacher of religion was rooted largely in the fact that he had attained a world-view in which he found reconciliation between his religious beliefs and aspirations and the experience of life. It was a philosophy he



could present to his students with assurance because he believed it himself and felt that it stood the test of rigorous criticism and the test of living. His religion and his philosophy were one. It permeated his life. He saw and dignified everyday events in its light, and for him religion and life became synonymous. "It accompanied him all day, accompanied him even into his sleep and dreams; into his thinking and showed him through what a long ancestry his thoughts descend; into society, and showed by what affinities he was girt to his equals and his counterparts; into natural objects and showed their origin and meaning." (Emerson.)

#### THE "ESSAY ON NATURE"

A presentation of his philosophy was made in a short treatise entitled "An Essay on Nature" which was published in December, 1915. This was designed primarily as an aid to his students in securing a religious interpretation of the world. In the second place, he wished to present the subject within a compass that would elicit criticisms which could aid him in subsequently clarifying and expanding it. He wrote in a letter at the time: "It is tentative, and one stage in the preparation of my projected work on 'Christ in the Creative Process.' "

In this Essay he shows that the life "of any purposive being is one of growth through purposes forming in constant efforts at adjustment to a changing environment." He brings out that in this

progressive life process in which each person is ever recreating his character by the adoption of new attitudes and the organization of new purposes, his interests have source and effective support in other persons. No one doubts either their existence or their influence. He points out that men are parts of Nature and raises the question whether all the rest of Nature which is "confluent with and inextricably knit up with the parts known to be personal" may not be understood as similarly expressing active purposes. He concludes that it is reasonable to assume that the part of Nature which we do not know except in its external aspects is best understood as being in essence like the samples of reality men have in themselves. He seeks to show how the assumption is justified by the tests of analogy and life. His conclusion is that extra-human Nature is personal, a manifestation of purposes comparable to those active within men. In his words, "Nature is entirely constituted by Intelligences, beings with the power to do, to know and to feel." They constitute the environment in which we live.

*... dogma  
confluent  
here!*

The world is a social organism in which all co-exist, but in which some are greater than others. God, the greatest of all, is the immanent Life in extra-human Nature; but as man is an organic part of the continuity of Nature, God is also immanent in men. Human life is thus sustained but transcended by the cooperating higher life, God. The

whole evolutionary process in Nature is a manifestation of the creative, immanent life of God. "All's law and yet all's love." God is engaged in activities in relationship to us by which we may perfect fuller and more varied characters if we exercise our initiative. For we, as free beings, must choose; we can be persuaded but not coerced. In W. H. Chamberlin's words:

"We are led on this line of thought to see that the present life is lived in a very real heaven, that heaven is here and now, that our Heavenly Father is here at work automatically sustaining by His life the light of the sun, the energies of the fruitful earth, and clothing with glory the wild flowers of the field, and that He is just like the stern and lovable Jesus. With our help He would make this world a better place, a place where children can play and where youth may love and be ambitious, a place where manhood and womanhood can find and fulfill earnest tasks, and where old age can dwell content."

Those who have developed right attitudes, who are properly harmonized, may be conscious of the presence of the Divine with whom, in their exalted moments, they sense communion.

"They are friends of God and are safe at home with Him. As one is in the sweet music He produces, so to them God is in the rippling stream and in the breeze as it sighs through the trees. By the roaring sea and on the quiet mountain top, they feel that they are in the presence of their Almighty Father and they enjoy the sweet influences that accompany the thought. The elements everywhere are His tabernacle and the whole world is full of His glory."

This is the view expressed in Mrs. Browning's lines:

*Earth's crammed with heaven  
And every common bush afire with God:  
But only he who sees takes off his shoes.*

It is also akin to the thought of Carlyle when he wrote: "Through every star, through every grass blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish."

The philosophy briefly presented in the "Essay on Nature" begins with and remains faithful to the actual life of man. In a general view of the world as primarily personal and social, W. H. Chamberlin brings out the basis of the eternal values in the world of the spirit, of ethical responsibilities, of Christian religion and purpose. He found in this the reconciliation of the broadest progressive scholarship with the finest religious faith, a satisfying intellectual aid by which to order his intuitions. Whatever the differences of men in belief, all must admit that his philosophy is noble and inspiring, a reflection of an attitude toward the universe, the revelation of a type of soul, that does credit to those who accept it and to the Deity it visions, a Deity with whom we may cooperate and so "steadily grow in power to love and suffer and serve all, until we reach the stature of a Christian and become fully formed members of the Social Organism which is Nature."

## CERTAIN ASPECTS OF HIS TEACHING AND INFLUENCE

Teaching, which at the outset had been irksome even while it lured him, had now long since become a labor of love inspired by a sense of service that went beyond all thought of personal reward. He could now say with William Lyon Phelps: "In my mind, teaching is not merely a life work, a profession, an occupation, a struggle: it is a passion. I love to teach as a painter loves to paint, as a singer loves to sing, as a strong man rejoices to run a race." The scientist may take, and commonly does take, a comparatively detached position with reference to the results of his investigations; but the philosopher and the teacher cannot be indifferent to general questions that have practical implications affecting the fabric of society, culture and civilization. The weight of the moral world pressed upon W. H. Chamberlin's mind when he considered his responsibility in dealing with problems upon the solutions of which must rest the students' attitudes toward the supreme questions of life and duty, of society and happiness.

The students at Provo had early learned that in going to him with their difficulties they met with not only sympathetic hearing, but an insight that went at once to the heart of the problem. He never minimized the importance of a student's question. Considering it carefully, he often re-stated it so as to drive it home with greater force and to invest it with an enlarged significance before answering it.



The sincere student who went to him for aid never went away disappointed. He usually received enough light to maintain his inner confidence and to hold a steady course, even when data for final answers were lacking. The personality of the man persisted even when his formal teachings were largely forgotten. It was an impression of deep sympathy, of respect for the individual, and with that, of honesty and tolerance, and an unselfish desire to serve and cooperate.

To his students W. H. Chamberlin transmitted something of his own spiritual allegiances. In leading them to organize a construction that would stand the test of honor and of time, he enabled them to attain peace in relation to life and the findings of modern scholarship, while fortified in their inheritance of religious faith. That faith could not be confined within outworn statements of it, limited by the moulds of preconceived notions and conventional terms; in fact, the tendency to restrict expression of faith to old vehicles is irreligious.

However, the students also understood from W. H. Chamberlin why religious principles must be enshrined in institutions, which are justified to that degree in which they serve human ends and progressively interpret and free social and religious experience. A church should serve not only the ends of ethics and morality, not only the purposes of reformation of society and the help of good causes; it should also provide for men a religious

fellowship, a support for a religious life understood in terms of relationships between men and those between men and God. It transmits the way to personal religious experiences. W. H. Chamberlin was loyal to his own church in seeking within it to serve those purposes and to convince his students of the need of and to show the way for like service.

It has already been shown how largely the general intellectual and religious difficulties encountered by students are due to misunderstanding based on *fractional* understanding, and how much of W. H. Chamberlin's effort was directed to leading his students to appreciate the dangers of the partial view unconsciously fostered by too restricted attention to some science or body of facts, and favored by an inadequate development of man's native powers. He feared, not that the students would think too much, but that they would underestimate their own powers and think too little, or else become too easily satisfied. He said: "Let us not be satisfied with a little life. Merely to eat and to drink is to live as small a life as we possibly can. All of us are too easily satisfied. Jesus strove to make men aware of their possibilities and he greatly mourned that they were satisfied with so little. Let us reject the pottage and be full of interest in our great inheritances."

In making his students know their possibilities and stimulating them toward realization of these possibilities his influence was profound and endur--

ing. He gave them a view of life which aided them to achieve their possibilities and thereby win fuller life, courage, and poise.

Notwithstanding the depth of his ethical wisdom, the loyalty to ideals which he aroused, the response which he evoked from young people for the Christian task of transforming this world, suspicion and covert resistance to his work continued on the part of some because they did not understand him and did not comprehend his work. It would seem that the very success of his presentation of religion as a dynamic movement was an increasing source of difficulty, for it must often contrast with that static view of religion so prevalent.

Not seldom was there contrast between the look forward and the look backward, between the prophetic and the priestly interest; between emphasis on the dynamic central stream and the static peripheral deposit; between the interpretation of religion in terms of function and of form, between the letter and the spirit. The two interests, the two views, exclusively followed or unduly emphasized have always led to conflict growing out of the contrast of religion accepted as a life of courageous striving, unremitting labor and sacrifice, and religion accepted as a berth where one can rest with a comfortable assurance that one has a passport to heaven under one's pillow.

Religion as a living power must express itself and maintain its vigor through growth manifested in adaptation to changing environment. In the con-

trasting view, religion is a faith "once delivered to the Saints" and transmitted in a closed and infallible system. Those holding the latter position believe that stability of faith in Church requires the maintenance of a static rather than a moving equilibrium. Consequently they oppose change. To them conformance is a primary object, and obedience the road to preferment. Down through the ages such men, through intense and commonly sincere devotion to a cause or view believed to be supreme, have inclined to intolerance. Denying fellowship to men differing from themselves in opinion; denying the obligation of Christian conduct toward them; they have sought to enforce rigid conformity. They have warred against change; but as change is a basic process in the universe, they forever found themselves in straits justifying, in their minds, ruthless measures. In a former day the man who taught that the earth moved was burned in order that other men might see that it did not move. Latterly, by more refined methods, men have been informed that their well-being and worldly success depend upon their acceptance, or apparent acceptance, of set doctrines and the generally preferred standards. In the name of religion material rewards are offered in place of real rewards.

W. H. Chamberlin's approach to the problems of philosophy and religion had been reached through persistent thought by a mind exceptionally endowed. He would not usually be readily understood by those inadequately prepared, by those

long set in their thought habits, or by those who did not follow him consistently. His teaching expressed something different, and that difference brought both power and opposition, for men instinctively suspect that which is different. Even his popular addresses were thought-provoking to an exceptional degree; and average men and women, especially those beyond their plastic years, prefer to be confirmed in their habitual beliefs rather than to be stimulated to thinking that may mean serious readjustment. In fact, for not a few it becomes impossible to think with any clarity beyond limits set by early habits.

Very often W. H. Chamberlin deliberately spoke paradoxically to jar the student out of his fixed and uncritical conceptions, as only so could the student be put in a position to build a construction such as would make possible continuous growth. The student might thus feel himself seriously disturbed before he was able to vision the promise of a reconstructed world. Those who followed the teacher out of the valley of partial vision were no doubt often bewildered if they stopped in the woods before reaching the mountain top; but those who followed far enough found a new freedom and strength born of the re-orientation and broadened perspective. It made the struggle worth while.

#### HIS RESIGNATION FORCED BY OBSTRUCTION OF HIS WORK

W. H. Chamberlin was seemingly not understood



by those officially over him at Provo and, not being understood, his teaching was suspected and feared in proportion as his influence increased. His very success was largely the cause of disfavor from some who might have been expected to rejoice in his work and to support him in efforts that were bringing faith and satisfaction in religious life to so many students. The strength and solidarity of his following was treated as "a difficult executive problem" rather than as evidence of a great teacher.

There were no open charges or indication to him personally of any faults in his work, possibly, some thought, because it was hoped to purge the school of disapproved teaching, and, perhaps, of influences not sufficiently tractable or subordinate, without provoking discussion such as had already disturbed the institution; but he was constantly hampered in his plans and work. Courses which he outlined to meet the needs and wishes of students as they advanced in their work were withheld from the catalogue without notice or explanation to him; and measures were taken to deflect students from his theological classes. In spite of that, as Professor B. F. Larsen says, "his classes were always overflowing, but never too large for the teacher to reach the heart of each individual student."

He was not permitted to teach classes in religion at all during the year 1913-14; and in the catalogue both his name and his courses were omitted from the Theological Department for the year 1914-15.

His name was returned to this department for the following year; but he was denied the privilege of teaching the course on the Life of Christ, which had meant much to him and his students for, as Professor F. D. Daines, a student of his earlier years at Logan, writes: "His great ideal was the life of Christ, the life of service. He bent all the power of a profound intellect toward giving content to that ideal. He was a great teacher, one of the greatest I have ever known."

During this year antagonism to his work became more than ever manifest, and he came to know that his students were being privately questioned for the purpose of ascertaining the content and effects of his teaching of religion. At the same time attacks were permitted against Philosophy as a proper field of instruction in the University. Philosophy is often regarded as an enemy of religion, but this has generally been because some particular philosophy has been considered as antagonistic to a certain theology. A discipline that may be its indispensable ally is often attacked in the name of religion. For several years such attacks had been frequent in Utah, and were in harmony with the prevalent prejudice against Philosophy, which was regarded as speculative and unreal. This prejudice rests largely upon radical misunderstanding connected with that profound disinclination of average men to prolonged and exacting thought such as Philosophy requires. What and whom men do not

readily understand they tend to disparage. A highly interesting, though often depressing, subject for study is the philosophy of professed non-philosophers.

The attacks mentioned were followed by the official abolition of W. H. Chamberlin's department, in spite of its growing importance and influence with the students. In regard to this he wrote on March 12, 1916:

"Things are going on about the same.

"Greatly to my surprise, the President told me yesterday that most of my courses had been cut out for next year and that what were left had been put in the Department of Education. I am to work under direction in certain minor courses in Education and Psychology, and am also expected to teach some classes in elementary Mathematics.

"There has been a great demand for my work. Twenty-two of the leading college students are taking Philosophy of Nature; over fifty are taking Social Psychology; I have eight graduate students and some seniors taking a seminar in Bergson. Until recently I have had over two hundred students. In one class I have more students than are in either the Department of Physics or that of Biology, whose heads receive materially larger salaries than I, and who have much help. There are other disagreeable things.

"On account of such things I am writing my resignation this evening."

Only conditions that seemed hopeless could have led him to resign. He had established a pleasant home on University Hill, and often expressed joy in the thought of living out his remaining years there in peace and in the consolations of the service to which he was devoted. It was not easy to give up

*I knew  
he must have  
read Bergson*

this thought, and he did so only because his life work was being blocked. The difficulty of the step was the greater because he had the heavy responsibilities of a family of seven children and his second wife, Jennie (Hugh) Chamberlin, whom he had married on December 23, 1914. When he wrote his resignation he had no other position in view, but things had reached an impasse. And he was weary. His health was so broken with meeting the impediments of the years at Provo that he never regained it. Only those who knew his innate refinement can appreciate how he had suffered under the implications that he was injuring the very interests he had sacrificed throughout life to support and upbuild.

He was unable to agree to the personal adjustments requisite for his continuing in peace as many accept the give and take of commercial bargaining in everyday life. He was incapable of regarding the acts of his life as moves of passing significance in a game. In his enthusiasm for the possibilities of a higher life which can be apprehended only by him who strives earnestly upward, he lived, as the old phrase puts it, "in another world," to a degree realized by few of even those who saw the real man under his diffidence and humility. He could not choose the immediate advantage at the expense of right or ultimate social good. His course of action was regulated by moral and ethical principles; it was not calculated in terms of personal gain as measured in money or position.

## RIGHT AND THE BETTER POSSESSION

|| The important thing is not what an act will do for a man, but what it will do to him or in him. An unrighteous act exacts immediate retribution by its effect on the personality. Judas sold himself, not Christ. W. H. Chamberlin would not play a role, however popular and profitable, at the price of right standards. He was constitutionally incapable of compromising with wrong or of knowingly subserving any man's purposes where these meant injustice.

Nothing aroused indignation in his soul quite so much as the sacrifice of the best in religion by pseudo-religious aspirants to worldly place and power. It hurt him to see dragged in the dust the interests that should become the greatest of influences for lifting humanity. He felt keenly the need of defending religion from the corrupting influence of secularity. | Men who in church and school devote themselves to the purposes of a commercialized world are traitors to a cause and would reduce religion to a sentimental and ineffective thing, would substitute training for education. They keep the title and abandon the substance, flaunt the banner and yield the sovereignty. W. H. Chamberlin felt as did the Stoic Epictetus, who said: "You will do the greatest service to the State if you shall raise, not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses."



He knew that man exists for the ideal, and that when a man's ideal is conquered it is all over for him. Truly, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The world has progressed because of people who cared but little for material rewards, people who knew that moral self-denial is the only path to self-realization. By sacrifice for ideals we do not throw ourselves away, but achieve the higher sides of ourselves. Civilization has come from the struggles of men and women in the past who risked all for ideals, for spiritual values, that they might become the common possession of the race. We who see the path today are unworthy if we do not take up the burden. The race goes down when it loses its sense of value; and the success of democracy depends on the peoples' living in the understanding of the spirit and the obligations of righteousness. In the world today men have not advanced their ideals with an intensity commensurate with economic and material expansion. Wisdom has not kept pace with learning, nor righteousness with power.

The need of the Church is for religious patriots. These are men who exemplify the reign of religious principles in everyday life, men ready to sacrifice all for the good, men like Paul who, having defied all in his loyalty to Jesus, said: "Henceforth let no man trouble me, for I bear in my body the scars of the Lord Jesus." There are those who say: "We must play the game as it is played by

others. Only in the millennium can men live these religious principles." W. H. Chamberlin urged men to "live neither in the past nor the future but let the picture of the past or the future function now." The religious patriot knows that the City of God of which men have dreamed and prophesied will be here and now if men live every day in allegiance to its principles.

#### APPRECIATION BY HIS STUDENTS

At a farewell reception given to W. H. Chamberlin by his students he was presented with a gold watch in which was engraved: "To the Master Teacher, Professor William H. Chamberlin, from his Students." The student paper in reporting the event states that when "the time was thrown open for impromptu expressions, there was a ready response and everyone who spoke expressed his sincere appreciation for the help he had received from Professor Chamberlin through the broad, wholesome, and reverential attitude maintained in his classes." As representative of the thought and appreciation expressed on this occasion and as indicating the general feeling of his students, the following sentiment then given by John T. Woodbury Jr. is quoted:

"Professor Chamberlin, as your friends and students, from the depths of our hearts we feel to thank God, the Church and our institution here that such a man as you has been permitted to come into our lives.

"The greatest need of this, as of all other ages, is men,—

honest, sincere men ; men of insight and intelligence ; men with faith, hope and love.

"To you we are grateful for the help you have given us in achieving a freedom that satisfies and calms, but does not satiate—not a ruthless, reckless, disorganizing freedom, but one that makes rational an appreciation for our God, and our fellows. The man who can do this today is our hero, and you are he.

"The man who can stem the tide of infidelity, due to a failure to harmonize science and religion, is our ideal, and you are the man. The person who can sympathize with the young today, who can recognize them as genuine and their problems as real is the need of the hour. You have done these things for us and we love you for it.

"We are filled with gratitude, too, when we recognize that a proper point of view, a functional point of view, resolves a multitude of difficulties and problems into phantoms and unrealities.

"Your faith and confidence in both man and God are sublime.

"Your loving co-operation, and, when necessary, your loving coercion, are examples to be followed. The love of your very rebuke can be seen protruding.

"These qualities together with the humble, democratic spirit that characterizes your life, have so taken hold of our hearts that we can never forget or cease to love and bless you."

## CHAPTER X

### THE CREATIVE ACTIVITY OF THE SELF AND THE NATURE OF THE COSMIC POWER

#### A YEAR OF RESEARCH

With characteristic courage and fidelity to his life purposes, W. H. Chamberlin made his resignation from Young University the occasion to plan for a year of special study in his chosen field. The theme which had held his interest through so many years still lured him. He hoped to pursue to a solution various problems that had arisen in the course of his thinking and teaching and to test as rigorously as possible the philosophy at which he had arrived and by which he had long lived. He felt that the next requirement in his work was to marshal fully the critical support for the various steps by which his conclusions had been reached and meet the objections of competing philosophic systems.

His mind turned to Harvard University, where seven years before he had begun this development of his work with the encouragement of Josiah Royce. He decided to seek again the stimulus of this master and his associates and to avail himself of the library facilities at Cambridge. Unfortunately, Royce died in September, 1916, a short time before the opening of the school-year. Under the circumstances W. H. Chamberlin was strongly advised to work with Hocking because of the lat-

ter's kindred religious interest and idealistic trend. However, he was led to choose rather to submit his views to rigid criticism, and for that reason did his major work with Perry, a proponent of Neo-realism, a philosophic doctrine fundamentally opposed to Spiritual Realism. Because of this antithesis, his expectation of stimulus by opposition was amply satisfied by the discussions in Perry's seminar; but he was hardly prepared for manifestations of intense class consciousness on the part of the Neo-realists. He also did some work in Metaphysics with Hoernle, an English philosopher then at Harvard; but he reserved most of his time for his own investigations.

During the year in Cambridge he read incidentally along botanical lines and was a frequent visitor at the Botanical Gardens. Even in the coldest of winter he often went to the Gardens and spent some time in the greenhouses before breakfast. Plants had never lost their soothing and inspiring influence upon him; but in studying botany at this time he was doing more than indulging in recreation. He wished through this study to maintain contact with Nature to avoid what James spoke of as "the scepticism and sense of unreality that too much grubbing into the abstract root of things will bring;" and he wished also to have at hand illustrative material for use in his writing. Many of the illustrations made use of in his writings during the year are drawn from the plant world.



## DIVERSITY IN PHILOSOPHIC SYSTEMS .

The average philosopher, like the average man in other fields, is a partisan. Few philosophers encourage students to think originally and to differ as did Josiah Royce and William James. Each, as a rule, devotes himself to following out the consequences of his own insight, to defending it, and to attacking rival systems. He is inclined to emphasize his own interest and to rule out as meaningless many problems that appeal to minds of other types. The tendency has been for each to choose what supported his own vision rather than to submit it to a rational test. Short shrift has been given to those of different opinions, and the result has been that lack of agreement that has so long put philosophy on the defensive when contrasted with science.

Thus there is more than mere difference in judgments of existential import, to be empirically verified or disproved, underlying divergent philosophic systems. William James indicated the source of the divergences when he suggested the division of philosophers into two groups,—the tender-minded and the tough-minded. The first are self-indulgent in that they try to prove their dreams true and, in a comprehensive view of the universe, to find it good for man. The second seem conscious particularly of the hard-knocks of life, and find the world basically inimical to man's hopes. Philosophies reveal different types of minds and different attitudes

towards things of the world, varying judgments towards these things indicating nothing as to their natures, but rather expressing judgments as to their values. On this basis, differences in philosophies are reducible to differences in motivation, being expressive of conflicting needs and rooted deep in human nature. Philosophies are largely basic revelations of differing psychological types, and their conflicts are, in a sense, conflicts of personalities.

The multiplicity of philosophic systems is in harmony with W. H. Chamberlin's belief in the fundamental, concrete nature of interests, or attitudes, in our lives and his contention that our varied awarenesses of the objective world are largely generated by these interests. Interests are concrete in that they are primary rather than derivative manifestations of the vital impulse, and accordingly precede and generate ideas and judgments of value. In manifesting themselves they are dynamic realities that determine the dream, the course, and the content of life. A dominant interest develops at the expense of lesser interests and, in doing so, gives rise to new and subordinate attitudes. As Emerson says: "All things in the universe arrange themselves to each person anew, according to his ruling love. Man is such as his affection and thought are. Man is man by virtue of willing, not by virtue of knowing and understanding." If W. H. Chamberlin is right in this position, fundamental in his philosophy, then it follows that:

"The timeless validity of philosophic doctrines does not lie in the truth they propound concerning objective reality, but rather in the genuineness and depth with which their objective assertions, often erroneous, express an inner attitude of mind toward the universe, and reveal, not the true nature of things, but rather by a circuitous route through them the real nature of souls."

#### THE FAILURE OF MONISTIC SYSTEMS

The conflicts of Philosophy, viewed as the expression of differing interests and motives, are the conflicts of human history written large. Guizot long ago made the generalization that the evolution of each great phase of ancient civilization was in obedience to some principle which achieved mastery and developed a civilization in subordination to itself. As a result of this domination by a single principle each ancient civilization either sank into immobility, as in Egypt and India, or was developed with astonishing rapidity and brilliancy only to decline just as rapidly, as in Greece and the commercial nations of the Mediterranean region. No one agency of progress long continued to work unchallenged. Monistic systems of philosophy have in similar way proved themselves unable to meet the complexity of reality. By reaction and contrast counter movements have manifested themselves. And just as no civilization can endure in which varied principles are not allowed free play, with no single one exercising permanent despotism over the others, so no philosophy can hope to stand the test of time which does not provide for the proportioned development of many interests.

The great idealistic systems of the past had tremendous influence. Royce has said that this world has never been the same since Kant transformed it with his thinking and teaching. Yet Kant's system and those that grew out of it have exhausted their resources without curing the ills of the race or satisfying men in the test of life largely because they provide no satisfactory road from their generalizations into the objective world of natural science. In consequence, natural science, a century or more ago, took its own course, untrammelled by the theories of the prevailing philosophy.

The history of science furnishes a notable example of conflict between motives. In this field there was at one time intense controversy between the rationalists and the empiricists. The former held, as did Descartes, that the best test of truth is internal coherence, or such logical consistency as we have in mathematics. For the empiricist, the psychological conception of thought predominates over the logical, and reality is interpreted strictly as experience,—which to the scientist generally means sensory experience. Such experience is held to be the actual stuff of human living beyond which man's efforts to penetrate must prove fruitless. In this controversy, those interested in organizing experimental research, led by men such as Boyle, triumphed over the advocates of pure rationalism, notably represented in Britain by Hobbes, who contended strongly for the possibility of *a priori* knowl-

edge. In reality, however, place was made for both rationalism and empiricism, and science became a combination of the two. Theory continues in science, particularly in mathematical terms, and mathematics remains the ideal of scientific precision and attainment; but the final proof of a proposition is always experimental or sensory, ocular evidence being held to be decisive. A remarkable illustration of this combined method has recently been given in the tests applied to the gravitational formula associated with the name of Einstein.

Perhaps due chiefly to the adoption of this synthetic method in science, there is little question that in volume of results the nineteenth century added more to human knowledge than had been accumulated in all the previous centuries of known history. An additional factor in the growth of science during this century was probably the impoverishment of Europe during the Napoleonic wars. The press of necessity placed a premium upon knowledge of material facts and processes and stimulated unprecedented efforts in the scientific field which accumulated results in geometric ratio, and for the first time broke the fetters placed upon scientific enterprises by other interests, particularly the theological. That this result was of great significance is shown by the failure of repeated attempts to revive civilization in the Spanish peninsula, where the single element of authority in the state, and, more particularly, in an all-dominant church, has



had control so long that it has stifled the life and dried up the very roots of other interests, such as science, literature and industry.

Before the close of the nineteenth century the amazing development of science had given a characteristic aspect to modern life and justified the appellation of "The Age of Science." Once having broken its fetters, science had quickly swept all before it and risen to a position of dominance, sometimes of despotism, among other interests and influences. Materialism, the philosophy formerly associated with science, and possessing prestige because of that association, dominated thought during the second half of the century. At the end of the century, however, other interests, long suppressed or comparatively inactive, began to reassert themselves and to lead to a critical consideration of the bases of Materialism which showed that the pretensions of that system could not be maintained. The systems of Comte and Spencer had exhausted themselves and had been found as wanting, upon trial, as had the monistic systems of Schelling and Hegel. There was found no road of ascent from the materialistic system to the leading conceptions at the basis of moral and social life, the ideals of art and the truths of religion.

For the unquenchable interests of men in the ethical and social, aesthetic and religious aspects of life, there was no consolation to be extracted from Materialism, or Naturalism. Naturalism begins its

construction with the facts of Nature farthest from man and, in moving to a consideration of man himself, tends to take of him the view that is most harmonious with these other, remote phenomena of science. Man in all of his possible relations is seen within the complex of visible Nature, and his importance thereby becomes insignificant. He is but an accidental and transitory note in a mighty universe. The subjective aspect of man's life is ignored. Mind is reduced to a mere wraith, or evaporates into a discontinuous and incidental epiphenomenon negligible as a creative factor. But the reality and potency of mental life asserted itself insistently to the philosophers who, reasoning from man himself, had a clear consciousness that there are two aspects of reality in and around us as Plato noted, and as language and common sense unconsciously recognize. These were especially obvious when they contemplated the great monuments of human history and civilization, language, literature, art, religion and industry. These intellectual structures have had a continuous growth through the centuries, increasing in the expansive ratio so disproportionate to the physical energy and matter involved, which Wundt long ago pointed out as a distinctive characteristic of mental life.

The history of monistic systems seems to show that no philosophy which does not recognize the two-fold aspect of the real and provide for an appropriate expression of it can long satisfy all men. For

historical consideration it is probably best to group philosophies in two primary classes depending upon their emphasis of one or the other of these aspects, as suggested by Jung's characterization of psychological types. There are, and always have been, as Jung indicates, men who are habitually oriented to an inner realm, the world of the soul; on the other hand, there are men habitually oriented to the outer environment. Accordingly, two types of philosophy have existed and opposed each other long, and their conflict has been the drama of philosophy. This conflict will continue until a philosophy is accepted in which the two positions are reconciled. Not until men rise above the partial view and are able to appreciate evidence coming from within as well as that coming from without will they be able to correct the perversions of philosophy and escape the obliquities of theology.

#### CONTINUANCE OF THE NATURALISTIC ATTITUDE AS THE BASIS OF NEO-REALISM AND BEHAVIORISM

At the beginning of the present century Naturalism, in the minds of most philosophers, had failed to explain the world. The failure of Naturalism, however, was not due simply to the fact that restriction to its special methods brought men to an impasse beyond which lies that inner experience which alone reveals to us the specific nature of minds and the real grounds of their activity; for, aside from the inadequacy due to its partial character, the rigid following of its own principles in

science itself finally revealed that anything in the nature of nineteenth century Materialism must be rejected. But the psychological type habitually oriented to the outer world, and accordingly finding objective reality fundamental and exhaustive, persisted and must find expression in an amended objectivistic philosophy. Such a philosophy is Neo-realism, which took its rise immediately following the collapse of Materialism.

In this philosophy is revived the ancient but long discredited Realism in which objects and relations are naively assumed to be external to and wholly independent of the subject, or knower. The logical outcome from the premises on which modern science and Naturalism had developed, that the so-called natural laws are intellectual devices, is rejected, and return is made to the initial position that relations reside in objects precisely as they seem to do, and it is only necessary to find them there. Knowing is the very simple, direct process of coming into a particular relation with an object; the mind acts as a search-light to reveal what already exists. The mind itself contributes no quality, effects no modification whatsoever in the perceived objects and their relations.

In physical science the assumption has commonly been made that back of all sense-impressions, which are regarded as transitory and often illusory, are material bodies composed of minute and permanent corpuscles which are the realities of the objective

world. From this standpoint, the world is reducible to imperceptible atoms, or to electrons and protons, which underlie the entire world of sense. The Neo-realist, accepting the criticisms that our data are sensations or perceptions, refuses to take the next step, that all our knowledge is subjective, and the laws of Nature, therefore, simply means by which we summarize our experiences, or symbols by which we conveniently refer to a large number of sensory data. He holds that the sense-data carry no evidence of anything but themselves. The formulations of science must have some degree of truth since they lead to verifiable results; but the concepts of science, according to Neo-realism, ought logically to be exhibited as functions of sense-data because their final verification is made by an appeal back to perception. The Neo-realist believes that the sense-data, or sensibilia, are not in any way dependent for their existence upon sensation or consciousness. They are thought of as objective existences which may pass unaltered in to and out of the knowledge relation. Thus the independent real may coincide precisely with actual data of knowledge.

It is this idea of the immanence of the object, the assertion that the object may be in the mind without being of it, that is the radical innovation of Neo-realism. This means that we have immediate knowledge of Reality non-mental in character, that our knowledge or consciousness of the independent



fact, or existent, is not conditioned or mediated by sensation, idea or conscious state. This position further involves the Platonic doctrine that universal and logical ideas are not states of, or representations in, the knowing mind, but are entities distinct from and independent of the mind itself. The mind comes into relation with these entities in the same manner as it is supposed to do with ordinary sensibilia. From this view, also, experiences such as those of perception, feeling and emotion must be entities.

In this doctrine, as usually expounded, mind is identical with the organism, and consciousness is a simple relation between organism, or subject, and environment. The objects to which the body responds are thereby constituted contents of consciousness, in which they are present without change, and not, as believed in orthodox psychology and assumed by the ordinary man, merely as images or symbols. Neo-realism in its usual form involves the strictly objectivistic psychology which has had some vogue in America, under the name of Behaviorism. According to Behaviorism, the psychical is nothing more than the physical related in a special way; and the whole matter of mind and conduct is interpretable without going beyond the method and materials with which physical science deals. Physical facts completely displace the mental; and there is involved the naive and optimistic belief that all that is necessary to conceive natural

laws is for the mind to confront the series of facts involved.

SOME IMPLICATIONS AND RESULTANT DIFFICULTIES OF  
THE NEO-REALISTIC POSITION

To W. H. Chamberlin, the neo-realistic movement was an example of the partial view growing out of a restricted interest and exclusive method. He considered the interest in the present case to be associated with an admiration for physical science and a sensitiveness to criticism of philosophers for lack of unity in results. The authors of "The New Realism" frankly confess their purpose is to attain in philosophy that harmony prevalent in science; and apparently their idea of the way to do this is to assume the attitude and method of physical scientists. This idea of the way to unity is quite the opposite of that held by W. H. Chamberlin. His belief was that all philosophic efforts have meaning in so far as they are the outgrowth of particular interests and adequately appraise the experience within range of those interests. A complete philosophy, however, must give place to all these efforts and take cognizance of the basic meaning of the interests and of their mutual bearings. In his philosophy, W. H. Chamberlin gives a consistent explanation of the physical and the spiritual and their relationship, the dualism that has always been the central problem of philosophy. The Neo-realists settle the matter by denying the problem. Like the older physical realists, they deny the spiritual as

anything more than an illusory haze. Whatever the claims sometimes made by its proponents, Neo-realism is but a device for denying the efficiency of consciousness no less than was the older Materialism.

The neo-realistic and behavioristic position leads logically to some strange results which its adherents have tried to maintain in spite of their lack of congeniality to the experience of everyday life. Consistency has forced some of them to argue, not only that ordinary objects are identically present in consciousness, but also that the selfsame ideas and feelings of others may at the same time be in our minds. We experience the selfsame idea our associates have if our minds meet on common ground. There can be no difference in the quality of the experience, for we are supposedly in the simple cognitive relation to precisely the same entity. The Behaviorist, in following the primitive impulse to make the guiding interest not only dominant but absolute, must deny the existence of sensations and images; for, if such phenomena exist and are approachable only by introspection, these materials and this method will lead to an introspective psychology to complement whatever results Behaviorism may secure. The sanguine Behaviorists seem so engrossed in apprehending "conditioned reflexes," "pattern reactions" and "laryngeal work," as to be blind to the mental, and so assert that "we can write a psychology and never use the words

consciousness, content, introspectively verifiable, imagery and the like." The fact is that the radical Behaviorist, such as is Dr. Watson, can lay claim to the term "psychology" for his subject only by applying the word in other than its historic sense. His method and field belong properly to zoology and physiology, and by calling this psychology, he finds a way of evading the problems and factors that were distinctive of the older psychology. No Newton or Darwin having arisen among psychologists to show the way to definite detection and measurement of the mental, they propose to dignify Psychology by appropriating another field and to escape difficulties by disowning them. The mere decking out of commonplaces in biological language does nothing to increase understanding.

The Behaviorist seeks the psychical among the physical and does not find it. Therefore, he maintains, there is only the physical. He holds with Perry that "the notion of consciousness, of an inner and mental life, different from, though mysteriously related to, the bodily life" is mere prejudice. Reality has only the sensory aspect. The method and criterion adopted rule out the possibility of finding anything else. The human mind is not visible or tangible; therefore it is dismissed as a myth. The idea of a self, or experiencing subject, must go. Thought is not simply manifested in bodily movements and glandular activities,— these changes *are* thought; and beyond these changes there is nothing

in the organism to which the term can be applied. "Thought," Watson says, "is a bodily process like any other act;" and when "we study implicit bodily processes we are studying *thought*; just as when we study the way a golfer stands in addressing the ball and swinging his club we are studying golf." This is obviously Materialism of the most thorough-going sort.

Neo-realism has been described as merely an attenuation of Materialism in which the chute into Idealism is avoided by the bold denial of the existence of an inner, private life. The Neo-realist has endeavored to save his doctrine from this charge by stipulating on purely hypothetical grounds that the physical is subordinate to and produced by ultimate logical entities which, though supposedly neutral, are endowed with astonishing powers of generation. However, the relational theory of mind, fundamental to his whole doctrine, rests upon the fact of the physical organism, and he has made no progress in showing how the physical facts of the world arise from such logical entities. It is still a form of Materialism in which the atoms and electrons are replaced by sense-data and other ghostly entities. The "subject" who knows these data is merely a name for an objective relation by virtue of which the data fall into a particular group. The credulity here asked of us seems no less than that demanded by the Materialism which held that we experience only sensations, which are subjec-



tive; that, therefore, the brain is non-existent as such; and, finally, that this *non-existent* brain produces the *existent* mind.

The Neo-realist, in consequence of the physical basis of his doctrine, has made a respectable showing only by keeping strictly within range of the physical and material; and the general consequences to man of the philosophy are identical with those of frank Materialism. There is as little solace in a world that is merely a concourse of sensibilia and logical entities as there is in the world of the older Materialist. In both systems ideals have no basis, and all that we hold precious is illusory. Such philosophy blights aspiration and faith in those conscious of spiritual needs. There is in it no place for religion, since it does not involve any "harmonious spiritual intent." It asserts that the spiritual and ideal do not exist. Religion is impossible on this basis because:

"The real essence of every religion is the assurance that the true nature of reality reveals itself in that which I love and reverence as the highest and best: it is the certainty that the good and the perfect towards which the deepest yearning of my will is directed, forms the origin and goal of all things." (Paulsen.)

The philosophy is similarly incompatible with an ethics because of the behavioristic psychology which it involves. There might be an ethics on this basis if conduct were regarded simply as one aspect of behavior. There is no trouble so long as the

task is but the positive description of the morals of, for instance, the Fiji Islanders, or of Europeans in their various stages of development. But where the question is one of guidance for us in matters of present and future conduct, it fails us. There can be no question of duty in a doctrine that denies the existence of the self, or ego. It is scarcely thinkable that we can attach blame to a cluster of relations between sense-data, to a series of logical entities, or to a set of reflexes. Perry and Holt have represented that an ethics is possible on this basis; but what they indicate as such will scarcely commend itself to most critical students as properly designated. Holt, in "The Freudian Wish," in which he exploits the behavioristic psychology, holds that the simple physiological "wish" of the individual is the unit of ethics, and that goodness consists in the fulfilling of all his wishes with as little inhibition as possible. Such an ethics, strictly individualistic, apparently attributes the highest virtue to the most successfully selfish men, those who do not indulge in the immoral and hypocritical suppression of their impulses!

Most Neo-realists, however, have not attempted to reconcile their objectivistic philosophy with religion or a true ethics. Bertrand Russell, perhaps the most influential representative of the movement, admits that in this philosophy there appears no cosmic support for human ideals and hopes. Everything which may properly be called morality

becomes a behavior inflexibly determined; and aesthetics becomes nothing but a "study of the useless." Man and his ideals are placed irredeemably in the grip of the physical. As Russell puts it:

"Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. For man, condemned today to lose his dearest, tomorrow himself to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day \* \* \* proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power."

The results of Neo-realism are seen to differ from those of the older Materialism only in so far as the immaterialistic results of recent physics forced the hypothesis of logical entities underlying the physical. Its appeal is largely to those whose trend leads them to favor a doctrine that makes logic and mathematics appear to deal with verities rather than to be instrumental devices. It is easy to understand how Plato, whose conception of what we call science was derived primarily from mathematics, could adopt an atomism in which logical elements are supposed to have the same reality as elements of the ordinary physical world. And Russell confesses: "I came to philosophy through mathematics, or rather through the wish to find some reason to believe in the truth of mathe-

matics." Twenty years earlier, when an enthusiastic mathematician, W. H. Chamberlin had a point of view similar to that underlying this philosophy; but with deepening experience derived, e.g., from biological and psychological studies, he had passed beyond it. He recognized that there are certain restricted problems which the neo-realistic treatment is adapted to advance, but these are incidental rather than those which the great philosophers of all times have regarded as central. A system ostensibly constituted by the unchanging relations of logical implication, and having little or no pertinency to man's actual world, can have little meaning for any excepting those who take joy in the exercise of the logical faculty for its own sake.

It is this detachment from the actual world and life that dooms all purely logical theories of reality. It is only when the student keeps strictly within the physical sciences or those which rest on pure logic that he can hold the neo-realistic philosophy. When he seeks to include the findings of the biological and psychological realms he meets with insuperable difficulties because the doctrine ignores or denies all that is distinctive of life and mind. It can be acceptable to those alone who find it possible to think of logic as more fundamental than existence, and to dislocate their whole psychology to minister to a single interest. Such a theory does not explain life; it serves a single aim of life.

## THE REALITY AND UNIQUENESS OF THE SELF

In their fundamental contention that sense-data are independent of perception, the Neo-realists contradict themselves because this proposition means that there is a real distinction between the data and the perception thereof, a thing impossible according to their theory. In the several presentations he made of his own philosophy during the year at Harvard, W. H. Chamberlin proceeded from evidence which shows that an object not only may, but commonly does appear different to different observers, according to their orientation or interest, and different to the same observer at different times. Not only the order, but the nature of the sense-data composing any object depends in part upon the interest or activity of the subject. The successful demonstration of this proposition is fatal to the whole neo-realistic doctrine.

In their failure to find evidence for an experienced "self," the Neo-realists go back to Hume. Hume criticises philosophers who, in agreement with the everyday man, announce themselves "every moment intimately conscious of themselves." He says: "For my own part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, love or hatred, pain or pleasure. I can never catch myself at any time without a perception" and "never can observe anything but the perception." He argues that there is not in experience anything



except these perceptions. The universe is thus reduced to a mere series of impressions and ideas. James, in his "Radical Empiricism," adopts this position, except that he claims that "the relations that connect experiences must themselves be experienced relations, and any kind of relation experienced must be accounted as real as anything else in the system." This mosaic-philosophy of Hume as modified by James is made the ground upon which the Neo-realists build. They hold the appearances to be the real things and our instinctive belief that beneath these appearances is something more real and permanent to be prejudice. Ideas and percepts, appearances, are the reals. This position they take in disregard of James' warning that the notion of ideas as things which can identically appear and reappear unchanged in the mind is absurd. He says:

"A permanently existing 'idea' which makes its appearance before the footlights of consciousness at periodical intervals is as mythological an entity as the Jack of Spades."

Naturally, one who sees in mind nothing but a passing stream of mental states, relegates the soul or self to the rubbish heap of the useless. To them it is only a *word* without objective meaning.

McDougall has recently said:

"Experience as we know it is always thinking of some subject or about some object \* \* \* Let a student ask himself whether he has ever chanced to find a percept or

an idea or a sensation lying about loose in the world, as he may find a pebble or a star or a bone, or any particular thing. He might as well expect to find a 'falling' or a 'movement' without something that falls or moves."

The efforts of the Neo-realists and Behaviorists to get along without recognition of the self has led them to highly hypothetical evasions and circumlocutions for what the average man finds as a simple and primary element of experience; and these efforts have thereby emphasized more strongly that all genuine psychic processes are states or functions of a subject, belong to an "I." Their very language indicates their tacit recognition of the self and of that self as distinct from the organic body, just as the ordinary person does when he says, e.g., "I have lost control of my body." Their language betrays them, for, as Dunlap says, "we cannot talk of experiencing without an 'I' which experiences." They talk of "acceptance," "self-questioning," "disposition" and "attitude" all of which carry implications of a self which accepts, questions, etc. Of course the self is never divorced from specific experiences such as those to which Hume gave attention; but these experiences exist in or are owned by the self. The real self is the self Descartes referred to by the pronoun "I" when he said, "I think, therefore I am," and not the self of pure spiritual substance he talks of at other times. It is against this latter substantive self, a something existing for itself beyond the

experiences, and mayhap to be found beside the experiences where Hume sought it, that most criticisms have been directed. But this is not the self of which we are here speaking, the self of direct observation and actual experience. We cannot define the self in terms of the physical since it is in a category by itself, is *sui generis*.

W. H. Chamberlin regarded the experiencing subject as the most concrete of all realities. One's own reality as a self is a fact of immediate experience that one can never ignore or doubt. The self is a reality the essential character of which each person knows in a way that he can never realize any other existent thing. The contention of the Neo-realist that a thing is reducible to its logical description means, as Russell says, "that our knowledge of ourselves is no different in kind from our knowledge of other people." This is against irrefragable experience. The average man will hold to the opinion that his consciousness is known to himself alone, and that other persons are similarly private centers of experience. No one else sees his dream quite as he does, nor knows his toothache as he knows it himself. And he will persist in the belief that his thinking is more than "constructive laryngeal work."

#### CREATIVE ACTIVITY OF THE SELF

Organisms are largely mechanisms, for they embrace collocations of matter and energy following

physical laws and receiving the coercion of reflexes and tropisms. But to say life and mind are nothing but mechanism is bungling with words, because physical and chemical formulations and physiological abstractions do not at present cover or explain those things which are distinctive of living beings.

A view that denudes mental life of all reality cannot be sufficient. The mechanistic, or behavioristic, estimate of life assumes that the organism is regulated entirely from without, that there is a one to one correspondence between stimulus and reaction, that "given the stimulus, psychology can predict what the response will be; or, on the other hand, given the response, it can specify the nature of the effective stimulus." However, where only the end processes are controlled, such a precise one to one correspondence does not seem to occur. Chain reflexes are often interrupted. There is always a variation or "error" due to the fact that there is a middle term, in consciousness, without elucidation of which the experimental data will finally prove meaningless. To W. H. Chamberlin, the whole idea that mind has no effect on life appeared as unthinkable as to Prof. Lovejoy, who says:

"Never, surely, did a sillier or more self-stultifying idea enter the human mind than the idea that thinking as such—that is to say, remembering, planning, reasoning, forecasting—is a vast irrelevancy having no part in the causation of man's behavior or in the shaping of his fortunes,

Perhaps they do, but in a higher sense than is here realized. See Drake, Jnr. to Phil. Chapters on Mind & matter, etc. mind & brain.

obviously false—

There should be a clarification here of the difference, if any, between mind & brain.

a mysterious redundancy in the cosmos which would follow precisely the same course without it."

The possibilities in the pathway of response in animals are varied, and prediction of precise result is commonly difficult or impossible because such middle factors as attention enter into modify action. The urge of a tropism may be defeated by individual experience, and reflexes are often controlled by an appreciation of conditions. The living body is an organism in which divergent processes are correlated and brought under one control. It is, in brief, an *agent* that does things and expresses itself in endeavor or *conation*. It is this self-assertive principle that is unique to mind and gives to it the fundamental characteristic of growing out of all proportion to the physical materials involved. The bodily, and doubtless many mental processes, are essentially reflexive, except in cases where this conative element enters because of particular attention. Hobhouse says: "As a matter of fact, such mechanisms on candid examination are often found to lack just the character of mechanical regularity. There is a factor resembling effort, perhaps in no more than the simple form in which heightened activity persists until a certain result is attained, which makes the difference between vitality and failure." The physical processes manifested in any organism do not constitute life but are used by life in its *teleological* activity. This urge to action has been recognized under



a variety of names. It is apparently Jung's *horme*, Freud's *libido*, Bergson's *elan vital*, perhaps Driesch's *entelechy*, or "factor which bears the end in itself," and, in ancient times, Aristotle's *energia*, a word appropriated by modern physical science, but none the less referring to a physical experience.

This teleological activity of minds is efficient, a definite mode of causation. It stands in contrast to mechanical activity. In place of the usual antithesis between *mind* and *matter*, we have a contrast between two modes of activity, the mental, or teleological, and the physical, or mechanical. This is a better expression of the facts because, in modern scientific thought, matter has lost its substantiality and has become a phase of something more primordial. The physicist Tunzelmann says: "All the phenomena of the material universe may therefore be considered as arising solely from changes in energy distribution. That is to say, energy is the sole ultimate phenomenal basis of matter."

Purposive activity is a specific type of causation characteristic of mind; but a purposive activity repeated tends to go on rhythmically, to become habitual and consequently automatic. W. H. Chamberlin writes: "It is a power to act spontaneously and tends to repeat itself automatically. It has a momentum and a rigid persistence comparable to that of steel." An automatised interest and the mechanism involved is therefore a reality largely created by this causal activity of the indi-

vidual. Purposes at first *conscious and creative* are passed into the *subconscious and automatic*. There they run automatically except where there is, from time to time, some touch of purposive regulation. The number of such automatic processes "in a person's life in proportion to those which are new must be very great," because the conative activity of mind is connected with but one interest at a time. The automatization of such an interest frees the mind for attention to other interests.

To the biologist, it is unquestionable that organisms are historic beings in which the past experiments and experiences of their ancestors have become enregistered. The effectiveness of an organism today, its power and its freedom, depends upon the extent to which it profits by its own past experience and is able to use and trade to advantage in inherited automatizations. From beginning to end living things are characterized by this causal activity which results in a behavior that has a distinctly mental aspect. Because of this they must forever transcend merely mechanistic formulation. Sherrington, the neurologist, sees the deep significance of this aspect when he writes:

"Certain it is that if we study the processes by which in ourselves this control over reflex actions is acquired by an individual, psychical factors loom large and more is known of them than of the purely physiologcial *modus operandi* involved in the attainment of the control."

Mind, as we know it, manifests itself in centers

similar to that which each person knows within himself. We cannot know other minds nor any objects as we do ourselves because we cannot become internal to them. We get an outer view only, the *appearance* of the reality. However, we feel certain that other persons are centers of mental activity because on no other assumption can an intelligible interpretation of their actions be made. Other minds act upon us from beginning to end. Through contact and communication with them our sense of value and of duty is in large measure derived. Similarly, old interests are strengthened, or repressed, and new interests are aroused in us, with attendant efforts on our part to realize them and thereby with attendant effects on our bodies. From birth, interaction with other persons proceeds, and the individual life thus becomes progressively modified in relation to other lives. W. H. Chamberlin says:

“When we consider that this reenforcing or checking influence of others is a force that begins to operate as soon as man is launched upon his earthly career, and that it is as constant in its presence and effects as is the air or as are his own habits, we can begin to reflect successfully upon human nature. Man as a system of interests is not a reality apart from his spiritual environment, apart from his fellow creatures of all grades.”

Mind in its conativeness is characteristically causal. Its power is conspicuous where there is a harmony or social unity among many minds. Those

who note the effects of its activity under such conditions, as illustrated in recent times in the growth of science, see its influence expanding in proportion to the degree of harmony of the cooperative will. Many are finding, with Hobhouse, that mind "is in process of becoming the controlling principle in Nature." W. H. Chamberlin would probably say, however, that Hobhouse and other thinkers are in process of coming to *recognize* mind as the already controlling principle in Nature.

#### THE CONSCIOUSNESS AND PURPOSIVENESS OF THE COSMIC POWER

It is, nevertheless, obvious that in its activity and development the human mind is always limited and often thwarted by physical and extra-human conditions. Both general and temporary conditions of existence must be met; and against the inertia of a largely indifferent world, the spirit is checked and often defeated in its efforts. To all our experiences our minds contribute a part; but these experiences also involve the manifestation of a power in external reality, the power to which we have referred as underlying and constitutive of the material forms of Nature. As our bodies are composed of the same substances as occur in this extra-human world, man is confluent both materially and causally with extra-human Nature. He is part and parcel of Nature, and is supported by the cosmic power that pervades it and that is in some

form the objective factor which is part of his every experience. If each person is to a considerable extent the product of the activity of his own mind and of other minds among his predecessors and contemporaries, he is, to an even greater degree, the creature of this cosmic power in which he "lives and moves and has his being."

Naturalism proved right in its contention that man is within the order of Nature; and now the objection has well been raised against Naturalism that it is not sufficiently thoroughgoing, since it includes man in his physical aspect only. If man's mind is a causal reality, and man in his entirety is included in Nature, then Nature and its processes cannot be regarded as physical alone. Human nature in its supreme developments, revealed in great men, is, nevertheless Nature,—Nature at its highest. Contemplation of Nature as a whole reveals a process which, however mechanical it may appear in its lowest reaches, culminates in a world of conscious, aspiring beings, a world of faith, hope and love, a world of social beings earnestly striving to find the way of perfection, and producing sages and saints with visions of ideals beyond. These spiritual manifestations of Nature in man are as natural as the reflexes involved in walking or in the process of digestion. The pertinent question, then, is: Shall we judge the world process by its obscure beginnings, which we know only in superficial appearance, or by the outcome? If the latter,

*Still why  
not brain?*



then the conclusion is inescapable that Nature is spiritual in its essence.

Every one is immediately aware of the supporting cosmic power in his every experience of Nature; and it is now generally recognized that matter itself is "an expression of activity." In all ages there have been men who believed this cosmic, extra-human power to be spiritual in character, a conscious intelligence or personality. Shailer, the geologist, once wrote: "Naturalists are being driven step by step to hypothecate the presence in the universe of conditions which are best explained by the supposition that the direction of affairs is in the control of something like our own intelligence." Similarly the physicist Oersted concluded that "All existence is an everlasting, perpetual, active work of the Eternal Reason, which, when viewed in its self-consciousness and Personality, we name God." George Berkeley similarly declared that "We have at least as clear, full and immediate certainty of the being of this infinitely wise and powerful spirit as of any one human soul whatsoever besides our own."

W. H. Chamberlin devoted much of his time during his year at Harvard to the critical consideration of the grounds upon which such men had reached this conclusion, and the facts that might be found to bear upon the problem. He recognized the question as crucial for a philosophy of Spiritual Realism such as he held; for we have an inadequate basis

for either description or explanation of the world in a pluralism, or society, of interacting, finite minds, unless there is a cooperating higher Mind, a universal spirit immanent in all lesser minds and thereby constituting the ground of their interaction.

If the cosmic power is spiritual, its nature should be revealed in evidence of a purposiveness similar to that which characterizes mind in its known centers. Is there any evidence that the world power as it works in the lives of organisms today is teleological rather than mechanical? If so, then it must have been operative also in the historic modifications of organisms in the past, and no explanation of organic evolution is adequate which does not involve this cosmic teleological activity. W. H. Chamberlin studied this problem in particular and developed his results in a paper left in manuscript under the title, "Berkeley's Philosophy of Nature and Modern Theories of Evolution."

It is clear in many cases that "both the *that* and the *what* of the reality supporting our experience of Nature, are known to be persons." Is this known portion of Nature indicative of the character of the whole? Is there a similarly purposive extra-human factor involved in the formation of man's body, causing it to grow and to become old, whether he will or not? W. H. Chamberlin notes that "A forcible illustration of the fact that there is such a cooperating cause of the body is the phenomenon of regeneration of lost parts." He reviews

the biological facts connected with this power of renewing lost parts in organisms and shows that the process is inseparable from that manifest in embryological development and growth in general. It is a manifestation of the adaptiveness that characterizes organisms from beginning to end. That adaptiveness is the basic problem in biology.

He proceeds to show that all efforts to explain on a mechanistic basis the phenomena of adaptiveness, particularly as manifest in embryological development and in regeneration, have failed, and that we are driven to the conclusion of Von Hartmann that the evidence proves "the necessity of recognizing an organizing factor presiding over organic growth and superior to any power manifest in the cells of the body or even in the consciousness of the individual whose interests are so obviously manifested to us in its bodily movements." If this general position is correct, then plants and animals in their instinctive activities "will manifest a degree of intelligence greater than that of man, animals and plants." Reviewing a wealth of facts bearing on this proposition, W. H. Chamberlin reaches the conclusion that "there is no end of evidence that can be accumulated to show that this is true."

EVOLUTION AS AN EXPRESSION OF PURPOSEFUL ACTIVITY *There is no end of evidence to show that it is not true.*

"But," he writes, "if organic forms require for their explanation causes that are able to form and achieve ends, the process of organic evolution,

which is presupposed by individual organic forms, will no doubt be one that will embrace these and other ends, and a study of organic evolution should give further evidence of the existence of ends in the cosmic support of our experience of Nature." He then enters into a critical review of the facts of evolution and of the various theories that have been proposed in explanation of the process with the purpose of ascertaining how far the problems presented may be interpreted, and the various conflicting types of evolutionary theory be reconciled, in the light of the hypothesis of an all-pervading Higher Intelligence.

He finds that no one of the principal theories proposed in explanation of evolution is sufficient to explain the process in full. He says: "These various theories give rise to conflict because of an overemphasis in each case upon some phase of experience. This overemphasis is a case of the hypostatizing of an abstraction from the concrete reality." This concrete reality, or environment, he holds, is a society of minds, and Nature viewed apart from these minds is static. With reference to Natural Selection, he says:

"Darwinian theories in general abstract this static nature, fail to recognize efficient causes immanent in it, and give us Natural Selection with mechanical causes."

And, with reference to theories of a second type, he concludes:

"Lamarckian theories in general abstract the human or

infra-human individual interest and efforts. They ignore the necessity these are under of fitting into an environment which from the point of view of those efforts must be mechanical in its responses. They begin, especially the palaeontologists, to recognize a directive non-human factor in organic development, but fail to realize fully that it is personal."

He seeks to show that

"The various opposing theories of evolution indicate a dialectical process going on in the minds of biologists themselves that is best understood in the light of the view that evolution is significant of a striving going on in a world of minds as efficient causes." "The conflicts arising from erroneous theories of evolution can be removed by the view that the true, efficient causes of a world of evolving forms are minds or final causes, if our theory is true. Therefore, when I succeed in resolving these conflicts in many cases, this resolution is proof of the value and truth of the theory presented."

*Why is there such an evolutionary waste, then? Why the lung-fish, why the millions of extinct species with no descendants?*

If the examination of the organic world thus supports the theory of Spiritual Realism, the question remains of how the facts of the inorganic world bear upon it. He says: "There was cosmic reality before plants and animals appeared on the earth. And no one doubts that if all organic life should disappear, the earth and the solar system would continue to exist. The earth and the solar system are presupposed by the organism. The elements in the sunflower are presupposed also. To understand our experience of Nature, we must examine this remaining presupposition." Therefore, in a supplementary chapter he discusses the question of



"Mind in the Inorganic World." The fact that there has been a continuous evolution in the inorganic world, that it reveals a dynamic process apparently directed toward ends, harmonizes with the theory that all reality is spiritual in character. If this be true, then there should be evidence of purpose and of "habits through which interests are fulfilled" in organic nature. Oersted long ago arrived at the conclusion that such habits are everywhere discoverable in Nature, and that, therefore, mind is the support of our experience of Nature. In accord with recent conclusions, he asserted that matter is not inanimate, in the sense of inert, "but an expression of activity," and, consequently, as W. H. Chamberlin remarks, "Oxygen would cease to be as soon as the energy that supported our experience of oxygen should cease." The elements may be interpreted as uniform methods or expressions of an underlying activity and viewed as "analogous to habits as we know them in ourselves."

He adduces evidence that adaptiveness is manifest in the processes of inorganic nature, particularly in its progressive development.

"That is," he writes, "just as the developing embryo of the sea-urchin, or of any section of it, varies as a whole, and can be understood only as a reciprocally related set of movements working toward an end, giving the impression of being guided by a hidden pattern, so inorganic nature, prior to organic evolution, varied in such a way as strongly to suggest a similar control. The elements can not be understood as related to one an-

other by chance, but only in relation to ends, when their effects are known."

He thus reaches the position indicated in the title of the final chapter, "Minds the Only Efficient Causes." He concludes that facts are so harmonized and illumined by this conception that at least it must be regarded as a theory meriting sympathetic and thorough attention. He summarizes his position as follows:

"In relation to our interests or needs, minds are the sole support of our experience of any and all objects of Nature, of their temporal and spatial relations, and especially of the causal interconnections which we discover as maintaining among the objects of Nature, and which we describe as the laws or uniformities of Nature. The minds that form that phase of life called environment embrace *a priori*, as living premises embrace a conclusion, the matter and energy by this environment. What man calls Nature is a symbol of the presence of mind."

#### CONCLUSION OF WORK AT HARVARD

Completion in April, 1917, of the treatise briefly reviewed above practically marked the conclusion of his work at Harvard. His health at this time was in a precarious condition. By advice of physicians he went to a Boston hospital, where for some time every effort was made by specialists to find some organic source of trouble, but without success. Still worrying, as he had done during much of the year, as to employment for the following year, he returned home in May. Thus his

final year of university study was, like those that had gone before, carried through under unfavorable conditions; for not one year of his attendance at school or university from boyhood up had been pursued under that measure of peace and freedom from care and physical handicap that is the lot of the average student, and that we think of as the requirement and meed of the scholar.

## CHAPTER XI

### FINAL YEARS

#### AGAIN IN UTAH

When W. H. Chamberlin left Cambridge, he had no definite prospect of a position in Utah. Because of this it was suggested that he consider a call outside that state. He was surprised at the suggestion and replied: "I had never thought of it; but for me it would be quite impossible. If I cannot live in the mountains and work among the people I love, it may as well be all over." In spite of the misunderstanding in Utah and the uncertainties of the future, he was full of happy anticipations of the return. There was in his heart much of the same joy he had expressed eleven years earlier when he returned to Logan after a year's absence at Berkeley. In an address given at the Brigham Young College at that time, he said:

"I desire a moment in which to express my happiness in once more finding myself in the midst of my friends and in my blessed mountain home after the absence of a year. During this absence I have been occupied in a field of thought which is delightful to me, and I have enjoyed myself in the highly favored land of California. It is, indeed, a land of sunshine and flowers. But I love our native hills better, and ever since my return I have been mentally exclaiming:

*O ye mountains high,  
Where the clear, blue sky  
Arches over the vales of the free;  
Where the pure breezes blow,  
And the clear streamlets flow,  
How I've longed to thy bosom to flee.  
O Zion! Dear Zion! Home of the free!  
My own mountain home,  
Now to thee I have come,  
All my fond hopes are centered in thee.*

Two years later, in another address to students, he had again revealed his feelings for his home-land and people.

"This is a beautiful world," he said, "I trust that your studies have made you able actively to appreciate it. Through them you should come to love all the more this sweet air, to be more sensitive to the subtle charm of our sage-covered hills, our grand mountains, their canyons and birch-lined streams; and our valleys with their rich, green meadows; happy homes all about us, with beautiful mothers in them, throngs of little children playing about, and so many of the dear old people still here. Unfortunate indeed is he who in his living cannot yield himself frequently to all these."

The following letter, written to his former student, J. T. Woodbury, a little while before he left Cambridge, is given in full because, in its conciseness and general tenor, it is characteristic, and also because it shows the lack of rancour and bitterness in his soul. He still regards as friends those who had wronged him:

Cambridge, Mass.,  
April 5th, 1917.

Dear Brother Woodbury:

I appreciate your letter very much. Thank you for remembering me.



I suppose you have had a fine year's work, and have enjoyed doing much good.

Any man who is worth much in this world will learn to work for the unthankful. At the same time he will learn not to look down upon them disparagingly, nor flatter himself.

If I understand what our Father is doing in this world, He needs most of all for cooperating with Him those who can be unhappy and still work.

In my simple efforts I have often been unhappy when some of my friends have misunderstood and opposed me. I have sometimes worried in such cases, thinking my sorrow was a sign that I was wrong. And such might have been the case at times. But, if we are genuine, I conclude that it is not necessary to be happy in order to know we are in God's service.

Life is very sweet. I wish I could have more of it. There are so many ways to work with satisfaction. My trouble is in deciding which pleasant line to pursue.

Give my kind regards to those about you,

Sincerely yours,

W. H. Chamberlin.

He loved his fellow men and rejoiced in their good works, in any movement that seemed to mean betterment for the race. He looked upon his fellows as part of his own larger self, and was accordingly free from the selfishness and envy that embitter so many lives. Goethe said, "Against the great superiority of another there is no remedy but love." W. H. Chamberlin had in his heart a love that expressed itself in magnanimity. He never suffered corrosion of spirit from jealousy and vindictiveness; and never sapped his life with the

gnawings of accumulated resentments. Envy no man his position or influence, he wished only for the privilege of doing his own work in the place and among the people that were his. He, therefore, had an inner calmness and poise; he kept his serenity and good will. For all that made for the welfare of mankind he cared supremely; and he harbored no hatreds except against evils that threatened this welfare.

This world and life were sweet to him; but he had no desire for much in the way of material possessions. He had no trace of avariciousness; he envied no man his wealth or his wage. The things he thought worth while in life he had. The things of abiding value cannot be bought. "Beauty, truth and goodness are not priced," he said. His attitude toward possession was that of the poet of old who remarked to Dives: "The land is yours, but the landscape is mine." He knew with Ruskin that

"There is no Wealth but Life. Life including all its powers of love, of joy, and of admiration. That country is richest which nourishes the greatest number of happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others."

How often he referred to the happiness that comes from work! To him the joy and satisfaction in work was the reward of labor; and there was no privilege in life surpassing that of doing creative work, especially such as tended toward the making

of this world a more decent place. Teaching was to him a privilege, not merely a means of livelihood; and it was a sacred privilege in that it carried with it the opportunity for elevating the lives of young men and women by making them responsive to life's spiritualities, by developing in them an insight that discovers significant values in all the chinks and crannies of the commonplace, everyday world, by leading them to discover the redeeming elements in life's most difficult situations, by developing in them the discrimination and power that underlie true service, abiding happiness and stability of character, whatever their tasks and lots. The phrase in which he most frequently summed up these things was "the fuller life."

Teaching had now become a passion for him; and he held sacred his powers of meeting its duties and opportunities. On one occasion after his return from Cambridge a plan for entering a pleasant business outside the educational field was presented to him. It was thought that the seriousness with which he regarded teaching and its obligations, together with the misunderstandings and opposition he was meeting in that field, entailed worries that were a constant menace to his health. However, the plan did not appeal to him. He said, "I wish to live and do my own work, not merely to have a living." He was not primarily interested in his salary, but he did resent efforts to take from him his proper work or to restrain him from ful-

filling his obligations to his students. He was in no degree deceived or swayed by those two arrant humbugs, success and failure, as they are estimated and labeled in contemporary life. He knew that to succeed and to be worthy to succeed are often very different.

"Man's life is but an aspect of a social whole. Without others he is an abstraction and does not exist." In these words W. H. Chamberlin states a fundamental conception of his philosophy, the basis of much of his ethical and religious teaching. In introducing an address to the class of 1908 at the Brigham Young College, he said:

"Through the information you have gained and the useful habits you have formed, you are now better prepared for efficient activity among your fellows. You are needed by us; and we have a right by nature to your help. For in what you have been doing through all these years, you have been causing to grow within us great expectations which it would be vicious to disappoint. For we are dependent upon one another, and base our activities upon expectations aroused within us by what others have been doing or seem to be promising. We begin a line of activity and at once those about us begin to modify their aims and conduct, and to adjust themselves to the promises we seem to hold forth. If we fail to make good, the activities of others in adjusting themselves to their environment are rendered futile. Having been mocked, they lose faith in us, cease to found action on our promises, and our power is decreased. All social progress and achievement is based on the natural right to expect that we shall continue and complete what we have begun. In the midst of society and through the help of society you

have become what you now are and you have no right to withdraw in the effort to live by and for yourselves."

Certainly he applied these principles to his own life and its problems. He was so a part of the society in which he had developed that out of that environment he felt himself a wanderer, his life incomplete and dislocated, its motivation largely withdrawn, and his primary interests taken away. On the other hand, he owed a duty to his social group. The past of its members had become a part of himself. In the impressionable years of his childhood he had developed a mental set such that, whenever he saw these people attacked or confronted by difficulties, his emotions were touched and his intellect stirred. He sympathized with the young people growing up in the religious atmosphere of the typical Utah home and endeavoring to adjust themselves under the disconcerting avalanche of the new knowledge. He had fought through these difficulties, and others ahead which they could not as yet foresee. Many young men and women were his disciples and looked to him for aid in their efforts to attain a unified, livable and satisfying life. He must continue to cooperate with them, to carry on the work that his previous life had promised.

The most significant part of life is its concluding portion because it sets upon the whole the seal of completeness and harmony or of partialness and disorder, of value and success or of futility and fail-



ure. Unity of thought and purpose expressed itself in every phase of W. H. Chamberlin's character and life. He could not be himself if he did not continue on the path he had been following. He must teach and cooperate in meeting the needs of his people as he had done in the past. Otherwise his real life was done. There lay on his mind the burden of truth to be declared, of a message to be delivered, of new life to be imparted; and if he still had any business and calling in the world, it was, to use Emerson's words, "to see those facts through and make them known." It takes courage and patience to live a life in genuineness to its end. W. H. Chamberlin had that courage and patience, and would not through fault of his own be such a one as Christ referred to in the parable: "This man began to build and was not able to finish,"

#### RENEWAL OF OPPOSITION

He wished to continue teaching, but upon arrival in Utah in the spring of 1917 he found no position open. The president and trustees of the Dixie Normal College at St. George had manifested a strong desire to secure his services, and he had decided to go to that institution; but this arrangement was vetoed at the office of the Superintendent of Church Schools under a pressure that traced back to the source of his trouble at the Brigham Young University. Strategy from the same source defeated his effort, made on the advice of friends, for a hear-

ing and review before the General Church Board of Education of the grounds on which he was barred from the church schools. His appeal was referred to the Superintendent and rested there without action. Thus, for the time, W. H. Chamberlin was forced out of the educational work of the Church in whose service he had labored and sacrificed throughout his life.

The only teaching he could find at this time to do in the State was some work in the Extension Division at the University of Utah. This carried with it a nominal stipend; but he accepted the place because in it he was able to do some of the work he loved, and, under the circumstances, even the little money received was acceptable. In a letter written to a former pupil in Sept., 1917, he says:

"I suppose you are beginning a happy year's work and hope you are enjoying to the utmost the studies you are pursuing. It seems as if we could see so much to do that it would need a hundred lives to accomplish it. Truly in every direction the harvest is great. Needs to satisfy and life to impart and gain in every direction we can look. If, as some one says, we cast our lives away as seeds into the soil of the needs of other men's lives, our lives will take vigorous root and grow up in great fulness, no matter how much we have to suffer.

"We are immeasurably blessed in the fundamental interests our lives in the midst of this great people have nourished within us. I feel more than ever convinced that our people is a people chosen of God and that we are inspired by our Father to do a work for Him. But we have strange notions among our wonderful truths, and

what many are eagerly looking toward as the end of the world is in midst of the beginning of things. After all these ages of growth and success, we are, I hope, nearing the time when the world will be a fit place for happy mothers and children to live in. May we be able to brighten the corners of it where we are for the sake of the good time coming.

"I am doing some work in the Extension Division of the University of Utah. There is little money in it, but enough, I hope, to keep the little life I have till the coming of the morn. I expect to be quite happy in my work."

#### HIS REGARD FOR THE INDIVIDUAL

The letters given above reflect certain traits and convictions characteristic of W. H. Chamberlin. Among these is one that, in his daily acts, in his addresses, and in his letters and formal writings, stood out as central. This was a conviction of the value and sacredness of human life and of the individual. Believing in illimitable possibilities of man and the splendid destiny it is his to achieve, he respected human beings and the sanctities of their lives. The man who thus believes his self is of worth, that within him and every other soul are values that are real and abiding, things sacred and not to be profaned even at the price of life, stands on the only basis of morality and character.

We are constantly reminded of the immensity of the physical universe. Astronomers tell us that it takes light, traveling 186,000 miles a second, a million years to cross our universe; and they also now say that at inconceivable distances from this world

of ours are other universes. Contemplating only the physical, one may easily see our solar system as but a minute speck near the edge of the milky way. In this speck our earth is but an infinitesimal dot on which life is a superficial scum where individuals, tiny lumps of impure carbon and water, crawl about for a few years, until they dissolve into the elements of which they are compounded. All who see the material as the ultimate reality must look upon the life of man as a trivial and brief episode. To them there is no road except one of unrelieved pessimism. Mark Twain was such a materialist, and, in later life, a pessimist who summed up his belief as follows:

"The burden of pain, care, misery, grows heavier year by year; at length ambition is dead; pride is dead; vanity is dead; longing for release is in their place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from a world where they were of no consequence, where they achieved nothing, where they were a mistake and a failure and a foolishness; where they have left no sign that they have existed—a world which will lament them a day and forget them forever."

To W. H. Chamberlin, however, the inner aspects of things, the intangible and the spiritual, were more real, more concrete, than the physical. To him the immensity of the universe was as nothing compared with the majesty of the spirit. The physical, he believed, is but the superficial and transitory appearance, while the spiritual is the eternal essence. The achievement of new power, and the expansion of

liberty and opportunities that have been such a conspicuous feature of our life in recent generations can mean nothing unless there shall be a corresponding insight into and control of our spiritual forces. It is responsiveness to the invisible values, the sense that finds mind and purpose at the heart of the universe, the resultant faith in the permanence and ultimate triumph of the morally excellent: these alone can give stability to life. Unless there is this faith in "an ultimate decency in things," there is little to be made of life.

#### HIS LOYALTY

A trait of character obvious to all who knew W. H. Chamberlin was his unswerving loyalty to his own people. He loved them and had great faith in them,—in their integrity and health of soul, their sincere aspiration toward higher values, and the splendid possibilities of their undissipated religious enthusiasm and faith if these were properly nurtured under high-minded and progressive leadership which would act on the principle of the supremacy of the spiritual. He had consecrated himself to cultivating among young people lives and ambitions based upon the presupposition of this supremacy. He strove to inspire in them ideals of a creative life in place of the prevalent standards of static, material success. Unless such spiritual ideals should control he saw no hope of a better world growing out of the confused and often tragic



life of the commonplace present. It was the vision of a splendid race of men, of a fuller, happier existence arising from the present disorder, that made life worth while. Life to him was precious and beautiful because he saw in it the promise of a fairer time. He believed in the possibility of a vital role for his people to play in bringing on the more blessed day and race.

He prized the history of his people and race, and drew strength from their courage and sacrifices for things which he had freely enjoyed, for their purposes, however incompletely realized, that had been noble and sustaining. He sought the best in his social background and responded to it with the appreciation and pride of a refined personality. A society that had inspired and nourished in himself and in others lofty interests and purposes must have been fundamentally good; and the thoughts and services that had gone before in the shaping of that society into which he was born gave him a priceless heritage. A lofty purpose conceived and nourished in any soul by any people is of worth to man and to God. It is a treasure beyond the reach of moth and rust and thieves.

One thing that many who knew him will remember was the kind but uncompromising rebuke which W. H. Chamberlin always had ready for those who were unappreciative of or irreverent towards their social heritage, who, influenced by the wine of new knowledge, were quick to assume an attitude

of superiority. He often remarked that the conservative is more important than the radical, if there must be a choice between the two. He knew that all our securities, liberties, and decencies had come to us out of the past, and unnumbered generations had paid the price for them in labor and sacrifice. The general average in all organized religions is lower than the best; but the man who takes his religion to heart rises above that average. It is the average represented by the scribes and pharisees of every religion whose righteousness Jesus counseled us to exceed. We are continually outgrowing practices and formulations which must be sloughed off.

“The ideas, precepts, and acts of the men of one age promote the growth of interests in men of that generation as the leaves of each season of growth nourish the stem that puts them forth; then, like the leaves, they disappear; but the interests they nourish survive as they are assimilated by and become the interests of each new generation, and the powers, forces, or factors of advancing civilization.” (W. H. Chamberlin)

#### CARRYING ON

For the three years from 1917 to 1920, W. H. Chamberlin continued to serve in the Extension Division of the University of Utah. They were hard years, with little to encourage and much to distress. He could not put himself wholly into his teaching as he would, partly because the classes were not always suitably prepared, but particularly because his energy must be dissipated in various

non-educational work necessitated by the material needs of his family. The incessant pressure of uncertainty and worry drained his energy so that he was continually near the point of exhaustion. As a result he felt it a strain to travel about to meet his extension classes in the different towns where they were held. Finally, in the spring of 1918, he collapsed so completely that it was thought he would not survive. His mother was summoned from Cambridge, where she was visiting at the time; but, upon her arrival, he battled back and slowly recovered, though he was obliged thereafter to guard his energies more carefully than ever. He realized that the tide of his life was low. Yet he did not complain, but continued to face forward, to work as he could, to inspire in others optimism and ambition. He continued to greet all with his characteristic cheeriness, kindly humour, and banter.

In 1919 he wrote and published as a guide for his students a treatise entitled "The Study of Philosophy, An Outline." It consists of twenty-one sections which are concise presentations of the grounds and successive steps in the construction of the philosophy of Spiritual Realism as he conceived and taught it. Each section is followed by references to modern psychological and philosophical treatises which discuss the topics presented in that particular section.

## HIS RETURN TO SERVICE AT LOGAN

By this time a change had been made in the administrative personnel of the Church School System, with accompanying revision of policies. The Church Schools were no longer barred to W. H. Chamberlin. He was called back to his old professorship at the Brigham Young College in Logan for the year 1920-1921, under the presidency of Dr. W. W. Henderson. This was a happy event for him that promised to yield opportunity for work free of repressing handicaps. The release from worry, the joy in his work, and the affection and support of his fellows in a community that had always appreciated and honored him, gave him new courage and new buoyancy, and reacted favorably upon his health. He wrote sometime after he had entered upon the duties of the position that he was feeling better than for several years.

During this year he enjoyed his work even more thoroughly than he had anticipated. When it was suggested that some of his classes might be too elementary to be satisfactory, he replied in a letter of December 9th, 1920:

"I teach a class daily up at the Agricultural College. The students are fine and the teachers are agreeable.

"My work is all right. It is all of college grade now. I have about one class too many. This came to me because of the illness of one of our teachers.

"The class at the Agricultural College is carried for the University. I have another class for the University at Brigham City."

He himself had suggested the arrangement with the University of Utah referred to here, by which he was enabled to have all his work in a field and of a grade to his liking.

As an aid to the work in his extension classes, he published in October, 1920, a booklet on "The Life of Man," described in the subtitle as "An Introduction to Philosophy." The motivation of his teaching at this time is stated in the preface of this treatise as follows:

"Philosophy is the science which seeks to take the widest possible view of the life of man. This introduction, in harmony with the view of life which it presents, presupposes in the student who reads it a natural tendency to believe and to want to believe in man's freedom and immortality and in the support of his nobler strivings by an objective reality, a personal being immanent in nature, or God." He felt the importance of arousing and supporting in men interest and belief in spiritual values and realities as the only means of stabilizing and saving a world adrift, a world drunk with a power it knows not how to direct.

With improving health, possibly overestimated through the stimulus of a new day that seemed to be dawning for him, W. H. Chamberlin began planning for the most promising period of his life, the period for which all the years before had been the preparation. There were still twenty years before he would have completed the three score years and



ten allotted by the psalmist; and he was five years younger than was Kant when the latter first began his teaching and writing in philosophy. The years just ahead promised to bring his work to its real fruition and to recompense all his past efforts and sacrifices. The promise of the circumstances, however, was not to be fulfilled, for the final blow fell quickly on the body that had already withstood so much.

*When I was a King and a Mason—in the open noon of  
my pride*

*They sent me word from the darkness—They whispered  
and called me aside.*

*They said—‘The end is forbidden.’ They said—‘Thy use  
is fulfilled.*

*Thy Palace shall stand as that other’s—the spoil of a  
King who shall build.’*

#### THE PASSING

He had been unable to find a house in Logan for his family during the year, and so took a room for himself, spending such week-ends as he could at his home in Salt Lake City. Probably his own comfort and bodily welfare were often neglected under such circumstances. In the spring of 1921 he took what he regarded as a bad cold under which he weakened and felt ill, but to which he would not yield to the extent of absenting himself from classes. Finally, however, it was obvious to others that something was seriously wrong, and he was sent home for treatment. It was then discovered that he had been

keeping at work while suffering from a severe attack of influenza. Everything possible was now done. He recovered from the primary affliction, but this was followed by pneumonia, its frequent aftermath. When this was told him, he expressed the feeling that the end was near, for he knew there was no reserve left.

He retained the usual calmness of spirit through it all. Life was still very sweet; but the strain that had sprung from zeal for work and his desire during this, of all years, to do his duty to the full, had proved too much. At this time word was brought that he had again been chosen to teach religion in the summer school of the Brigham Young University. It was hoped that the news, as a token of vindication, might cheer and aid him; but he replied: "It is too late. All that can mean nothing now." He talked over business matters with his wife, going over all obligations to be discharged, forgetting no detail. Then he called each child to him for a final talk and exhortation. His mind remained clear, and at the end he said only, "I must go now." With these words he passed to the God whom he had sought and who was never far from him, perhaps now to behold more of the Infinite Wisdom and to know fully the Infinite Love of which a share had ever illumined his life.

#### CHARACTERISTICS OF HIS PERSONALITY

W. H. Chamberlin died as he had lived,—hope-

fully, courageously, with love and thoughtfulness for others to the last. He had said, "The life of man is a state of faith." Within himself he had that manner of faith which Royce once defined as "an insight of the soul by which one can stand everything that can happen to him." His life was an example of such faith, of a spiritual insight and stability that enabled him to withstand the strain of bodily ill, the shock of disillusion, as though he had within himself a treasure and knew that however badly things went with him in this sphere, he had that in the background which made him independent of the world. Splendid as is bravery on the battlefield and though it may involve the yielding of life in moments of impulse or exhaltation, sustained by patriotism, the praise of the masses and the comradeship of thousands, it requires a greater courage to live through years against handicaps and ill-health, with little or no promise of betterment. W. H. Chamberlin faced unflinchingly more burdens than fall to the lot of most men; but he lived his life out with a heroism that was an expression of his conviction that

*"This world's no blot for us  
Nor blank; it means intensely and means good."*

The greatest cowardice among men is the fear to face reality. They constantly surround themselves and their institutions with a wall of make-beliefs and pretence. This cowardice is most evident with reference to one's own self. A man

commonly fears to face himself, to come to grips with his own character. He will battle any one or any thing more readily. Yet it is the realization that a man is responsible for himself that leads to the heart of all true religion. Consequently, religious philosophy feels a fundamental interest in the integrity of the self. It has been seen how a sense of self-responsibility, revealed in his boyhood diary, was a dominant trait in W. H. Chamberlin throughout his life and led to his unceasing search for the highest good and highest duty in harmony with the world-whole. He had found that "man is part of a social whole." Life is a social enterprise and its object not self-gratification or self-aggrandizement. Personality is sacred, and life is fundamentally religious.

He found life full of lofty design and purpose, and arrived thereby at a personal assurance of a God cooperating in our lives, and of God's good character. This vision and confidence was the great achievement of his life that enabled him to keep his feet in the face of every event. He lived with the invisible and knew God. He was refined and discriminating, inwardly rich and resourceful. He suffered, but did not complain, neither did he retaliate. He lived quietly and simply, and without concealment. He kept his promises and his obligations, both personal and public. He was honest, and did not dissemble, and he neither flattered nor oppressed. He sought truth and duty, never expediency, living by principle rather than by policies.

*"He had kept the whiteness of his soul,  
And thus men o'er him wept."*

It is hard to feel that all is well when we see a life of great service and possibilities cut short. But in such cases W. H. Chamberlin did not side with those who attribute all to the will of Providence. Men have responsibilities even in matters affecting life and death. But when there goes from us a life that has helped us by its very living, and by its example continues to be objective support to us, we instinctively seek in the total scheme of things for something to balance and compensate our loss.

To W. H. Chamberlin there was the assurance of the freedom and the immortality of man. To him the old religious hope in the persistence of the self was a vision of reality. He wrote:

"For the time and energy devoted to the creation of the human body and the correlated free-agency of man, may be taken as a measure of God's interest in man. It is a promise, like that which is guaranteed us by the exalted character and life of Christ, of personal immortality, a promise that through God's resources we shall have such aid as shall be needed in order that we may continue to be conscious of ourselves, and, of course, of those through whom we have been able to achieve self-consciousness here, in those other seasons of growth."

In his teachings he showed how we are immanent in each other's lives and become more so as our lives expand. He believed that beyond this life man may arise "with his principles of action to a higher degree of immanence in our world." And to his



mother he said during the last hours of his life: "Do not mourn for me or think of me as gone; I shall be closer to you and able to do more for you than ever before."

*Lord, grant him still some task for heart and brain—  
A man's rich day of usefulness again!  
Eager, yet all unhurried—poised to meet  
All fate holds forth of triumph or defeat.*

*O God most Wise—who deftly takes away  
The tools and playthings of our little day,  
Take youth, and hope, and dreams surpassing fair,  
But not the work we love.*

*Somehow, somewhere,  
The master-mind moves toward the goal it sought!  
Spare him his splendid quest—his crystal thought—  
His vision sure, that was our all-delight  
Till dusk enwrapped him, and the long, long night.*

*The scene—where shifted? Where at thy behest  
That hoard of priceless lore made manifest?  
What service for the restless hand and heart,  
So lavish of the wealth they could impart?  
Surely thy blessed vineyard cannot spare  
Such craftsman, but must hold him dear and rare!*

*Some day, in Thy good time, shall we once more  
About him press, and marvel as before?  
Shall we of lesser mold behold him still  
On Thy high tasks intent—dauntless of will,  
And in his work the old-time matchless skill?*

## CHAPTER XII

### AS OTHERS SAW HIM

#### PERSONAL INFLUENCE

We cannot judge success nor estimate precisely the influence of a man's life because we cannot trace to the end the impulses from his personality. The most conspicuous lives are not necessarily the most important. While it is true that "Some there are who have no memory, who are perished as though they had never been and are become as though they had never been born," it is also true that many whose names are gone from the memory of the race exerted during life radiating influences which still persist as creative powers among men.

W. H. Chamberlin did not care to seek honors; and it is as difficult to say to what heights his abilities might have carried him under more favorable conditions, or circumstances involving other duties and aims, as it is now to estimate the value to society of the life he actually did live. How hard it is to see the meaning of an event when we are close to it is commonly recognized. We need the perspective which time affords. Yet it ought also to be understood that a man may be known to and appreciated by contemporaries for other traits and services than those for which later generations remember him. It has, therefore, seemed desirable to bring together in this chapter certain estimates

of W. H. Chamberlin made by a number of those who were, at various times, associated with him either as students or as colleagues. Only those who knew him could appreciate his personality; he was so unusually free from defect in his own character but so tolerant of it in others. Earnest and gentle, he was the embodiment of nobler human nature. Honesty of motive, singleness of purpose, and integrity in human relations were so blended as to make his presence seem a rebuke to selfishness and hypocrisy, a stimulus to righteous aspiration.

More than words could do, his life wrought conviction in those who knew him that man is "formed and contrived to have intercourse with the Eternal," and that only as he uses and develops his spiritual capacities does he win the fullest life. Otherwise, no amount of material wealth will bring satisfaction. His life exemplified the ideal portrayed by Lessing:

*Live as though tomorrow's dawn  
Should see thee enter death's dark portal;  
Yet still strive and labor on,  
As were thy life on earth immortal.*

#### APPRECIATIONS

It was my privilege to be associated with Professor Chamberlin for several years as a co-worker in the Brigham Young University. I did not know him in the relation of student and teacher, but I knew him rather intimately as a friend and brother. This association gave me an opportunity to come into close relation with his spiritual life and I found him to be in many ways a very remark-

able man. In the first place he was sane and well-balanced. He was deeply emotional, but his emotions were always under control of his judgment. In the second place, he was intellectually and spiritually honest. He could not tolerate pretenses or shams. Particularly distasteful to him was any suggestion of dishonesty, either in thought or attitude; yet he was very tolerant with those who differed from him. He gave to others the same privilege which he himself demanded—perfect liberty to think. Emerson has said a friend is one with whom you can be sincere. One could not be intimate with brother Chamberlin and not be sincere. His life was genuine and reflected those spiritual qualities which give promise for a regenerated humanity. He was great because he was gentle and just.

JOHN C. SWENSON.

---

No teacher stands out so vividly in my recollection as W. H. Chamberlin. I see him, after nearly a score of years, sitting at his desk in the northeast basement room in the main building of the Brigham Young College. With the quizzical interest and sharp divination of a Socrates, he is smiling into the eyes of his little group and propounding simple questions. The response is eager striving to get the vision of truth that he perceives with tentative, patient gaze.

I recall but little of the concrete substance of my course in Philosophy with Professor Chamberlin; but I am sure it was he, more than any other, who awakened my curiosity concerning life and its elusive issues. He was grappling with fundamentals, keenly and fearlessly. Dogma had no place in his teaching, neither the dogma of absolutism nor the dogma of speculation. He strove "to see life steadily and to see it whole."

My legacy from W. H. Chamberlin is learning rather

than knowledge. He helped me to attain the point of view of suspended judgment. He gave me a clear notion of the dignity and sovereignty of a human individual. Out of that could spring a measure of courage and tolerance.

LOUIS W. LARSEN.

---

His classes were always crowded, but were never too large for the teacher to reach the heart of each student.

His philosophy of life was dynamic and his utterances stimulated wholesome thinking, but there was something about the quiet, dignified, sympathetic personality of the teacher which touched the hearts of his students. This sympathetic touch inspired new ideals and engendered new longings to serve.

His frankness and sincerity encouraged students to tell freely of their hopes, their doubts, and their troubles. The answers of the teacher promoted faith, gave strength, and fired young men and women with the desire to fight for truth and morality.

B. F. LARSEN.

---

It would be difficult to estimate the influence Professor Chamberlin has had upon my life. I recall one instance which I have many times reproduced in teaching and speaking. As an opening question one morning in a course in the Life of Christ he asked: "What did Christ come into the world for?" Immediately several hands went up and one of the students gave the usual quotation, "To die for the sins of the world." Professor Chamberlin smiled kindly and replied: "That is only a part; the big mission was to *live* for the people of the world; to teach them how to live."

When my mind is perplexed as to God and things unknown, I think of Professor Chamberlin. I can see him



walking among the trees and flowers of that wonderful campus at the Brigham Young College, so contented and happy that from his demeanor one would think God was whispering to him through Nature. He often said, "Why wonder about God when you see His handiwork all about in Nature?"

I regard Professor Chamberlin as having more nearly approached the life and thought of Jesus Christ than any other person I have known.

A. D. ERICKSEN.

---

One remembers the teacher better than the teachings. There is one impression, however, that must have come to every student of Professor Chamberlin. That was his comprehension of the life and mission of Christ. His chief objective seemed to be to grow in this appreciation himself and to radiate it to others. Recently I have re-read his outline "The Study of Philosophy." Here one finds not only a clear statement of the essentials of Christianity, but convincing proof of its reality and its practicability as a basis of life.

I have tried to compare him with other men, but such comparisons are almost futile. His fortitude when persecuted because of his views, his humility, his broad sympathy, his understanding of life—all these allow but one comparison: more than any one else I have known, he approximated in his own life that of the Redeemer of the world.

W. L. WANLASS.

---

W. H. Chamberlin's view of life was essentially religious, in the best sense of this much abused term. I have a letter from him which well shows the religious trend of his thinking. Almost abruptly he breaks off in the letter to say: "I hope the old enthusiasm is with you, the enthus-

iasm to work in the mighty cause of the Man of Galilee. Of course you find more to do in His name than you can attend to." Those who came to know William H. Chamberlin appreciate that that name and the truth for which it stood was the dominating interest, the passion of his life. Through trials which come to few men in our day he stood firm—he never forgot the Man of Galilee.

I think it was his steadfastness in the truth which most impressed me as a student of Professor Chamberlin. His training in philosophic thinking, coupled with a rare intellectual honesty, compelled him to advocate progressive views, but he never did this to draw attention to himself or to discredit the faith of others. To my mind this modesty and thoughtfulness were quite out of the ordinary. Although much misunderstood, he accepted the situation with the utmost patience. I do not recall ever hearing him speak disparagingly of any one. He was inclined rather to say that those who differed from him had their reasons, and that under the circumstances he could not expect them to accept his point of view.

I cannot better record my impression of this man—with whom I had some acquaintance as student, neighbor, and friend—than by applying the tribute paid by Octavius to Marcus Brutus:

*His life was gentle, and the elements  
So mix'd in him, that Nature might stand up,  
And say to all the world, "This was a man."*

H. C. SNELL.

---

William Henry Chamberlin was a real teacher. He was greatest among my professors because he most perfectly embodied the spirit and methods exemplified by Christ, whom he lived to emulate. He had charity for every one; he held no honorable man in contempt, and he regarded all truth as sacred. By natural endowment, by long training and by self-discipline he came to possess the fundamental

traits of a great philosopher. He was eminently able to reconcile truths which often seemed unrelated or even contradictory. He has rescued many growing intellects, struggling in confusion of thought, and brought them into understanding. His great work and his Christian life are magnificent to think upon.

W. W. HENDERSON.

---

William H. Chamberlin lived a rounded, beautiful life. Intellectually honest, he was not directed by the dry spirit of logic alone. Faith in God mellowed the severe, searching rays of a great mind, and an understanding of Christ's life and mission gave a trend to that mind which enabled it to harmonize scientific truth with religion. This sympathetic teacher developed thus a philosophy that made his life complete.

As a teacher he led me through my period of intellectual and spiritual agony and helped me to develop an honest philosophy of life that has brought me power and joy. He preserved for me my religion and my faith without taking away any of my intellectual independence or honesty. To this great teacher who blended so admirably the worthwhile traits of mind and soul I am indebted for my reconstructed world.

Though his years were comparatively few, he left a monument in the hearts of thousands. The influence of his great soul will never die.

DAVID J. WILSON.

---

It was, from my point of view, a fortunate circumstance that brought W. H. Chamberlin to the Brigham Young University two years before I left that institution. In our association there I found him to be an admirable colleague and friend. He was patient with the shortcom-

ings of his fellowmen, optimistic in the face of trying circumstances, and devoted beyond measure to his work as a teacher of Philosophy. His philosophy and religion were one, and I have not known a more religious man in the broadest and best sense of that term. For him religion was a consistent, expanding life, toward the furtherance of which formalities were but means; and he was very charitable toward persons with whom he differed on any of these means. He recognized that many individuals, because of the lack of opportunities which he had enjoyed, could not "walk without crutches." Professor Chamberlin was a blessing to the institution that employed him and an inspiration to his colleagues and students. He was, above all, a man of fine character and ideals, a man who did not live to propagate his philosophy, but who, by means of this philosophy, was fundamentally devoted to the betterment of his fellowmen. One could differ with him on finer points of interpretation without affecting his friendship and good will. Though he was confident of the general value of his view, he was humble, unassuming, and ever grateful for the opportunities of teaching that came to him. In a lifetime one finds comparatively few friends like him.

JOSEPH PETERSON.

---

Professor William Henry Chamberlin came into my life at an opportune time, and for his guidance which helped me to appreciate and conserve the values of life, I shall be ever grateful.

He was fitted by nature and training to help college students to solve their vital problems concerning science and religion. He had made a profound study of religion, and particularly the religion of his choice. He was also "at home" in the realm of science. As to his personal



qualifications, he possessed in unusual degree such traits as open-mindedness, patience, sensitiveness to new preceptions, humility, faith, courage, frankness, integrity, sympathy, and sincerity. Fortunate, too, was the remarkable degree of absence from his personal make-up of the attitudes and habits which we usually designate by such terms as selfishness, instability, flippancy, irresponsibility, cocksureness, dogmatism, propagandism, and sycophancy.

In his presence we could freely express our perplexities and feel assured that on his part there would be forthcoming something better than suspicion, pity, rhetoric, scripture-juggling, mere rationalization, heated argument, or condemnation. When the facts did not warrant a conclusion, he was ever ready to suspend judgment—often with his characteristic remark that “the data fail us.” When we came to him in an over-radical mood—ready to “pour out the child with the bath”—because we had been disillusioned on some point, he helped us to make the appropriate revisions in our conceptions and at the same time gave us a due appreciation of the conservative forces in society. We were frequently prone to hold a static and unworthy conception of our religion. He reminded us that in reality the Gospel and God’s great purposes are such that His children can expect no more than gradual approach to appreciation and understanding of them. He cautioned against the all-too-frequent tendency to measure them *down* to our own likes and dislikes. Few things, perhaps, have contributed more to the production of people “fed-up” on religion or to the ranks of cynics.

No other professor that I ever had showed such insight into my needs or such dynamic power in his teaching. Better than that of any other person I have known does his life answer the question: “What would the Master-Teacher think and do in our society today?”

M. WILFORD POULSON.



Sooner or later there comes into every life some outstanding personality, some one man who determines very largely what that life shall be. Professor W. H. Chamberlin holds such a position in my life.

Man's relationship to God, Christ and his part in the universe, the contribution of the Bible characters to the great scheme of things, are problems which if understood will do much toward the establishment of a philosophy of life. These problems were solved for me while I was under his tutorship.

After receiving my college degree, I thought it would be splendid to delve into lines of work other than those in which I had majored. I enthusiastically presented my plan to Professor Chamberlin, expecting to be complimented on my progressive idea. He answered in his characteristic way: "That will be a fine thing, brother; however, if all the waters in the ocean were spread over all the land the water would not be very deep, would it?"

On another occasion, when I contemplated an eastern trip for the purpose of study, he said: "Remember, Brother Martin, that the farther you go in your intellectual development the more lonely will you become. Fewer people will be able to think with you."

Would that I could pattern after him in my life's activities! He was what I consider an ideal teacher, and the kind of material out of which Christ hopes to establish his kingdom here upon the earth.

THOMAS L. MARTIN.

---

More than any other person William H. Chamberlin has made me feel at home in the world; true to an ideal of disinterested service; sure of the eternity of man; confident in the moral nature of God's character; sympathetic with God and good men in the unsolved problems of Nature and society; hopeful of a slow growth of a "Kingdom of God" among the children of men.

His life exemplified the "gentle yet stern" Jesus. He was a prophet of Justice with Amos, a prophet of Holiness with Isaiah, the sorrowful but faithful prophet with Jeremiah, the advocate of Love and Virtue with Habakuk and Hosea, the suffering ministrant with the "Great Unknown," and the crucified martyr with Jesus Christ.

JOHN T. WOODBURY, JR.

---

It was my privilege to complete only one course under W. H. Chamberlin, but that one course decided the direction of my life work. The subject was called "The Philosophy of the Gospel," but it was devoted largely to a consideration of that subject on the basis of his own system of Idealism.

I was deeply impressed with the sincerity and tremendous sympathy which my teacher expressed. I was given a vision of life which was at once full of a wholesome optimism and a generous sympathy. It seemed that every expression which he made carried with it the wealth of his personality. It was in this brief course, in a class meeting only three times a week over one semester, that my career was determined. I had been struggling to decide the line which I should follow. I had previously received an inspiration to follow college education with post-graduate work, but every branch I had studied seemed too narrow to satisfy my longing. However, Philosophy, in the hands of Mr. Chamberlin, impressed me profoundly. I have never since been associated with a personality which surpassed that of my first teacher in that subject. He had tremendous ability to reconcile the beautiful with the ugly, the sweet with the bitter, the ideal with the real, and to develop for his students that unity of life which leaves out nothing and which systematizes everything under a religious or spiritual conception.

I learned to love Mr. Chamberlin for his sympathy and

helpfulness, and I admired him for his vision, his skill and his honesty. I am happy to have come under the influence of such a great man.

E. E. ERICKSEN.

---

It is difficult to measure the influence of our contact with men. Our associates affect us to a certain extent, but generally that influence is so cumulative that we hardly recognize the part of each individual; occasionally, however, there comes one who taps a new fountain-head of life. I have a profound appreciation for the part thus played in my life by that servant of God, William H. Chamberlin.

No obstacle or calamity could dull his vision of the eternal purposes. He seemed to be in cooperation with the Divine in creating in his fellows "life more abundant." There was something about his teaching that made students forget examinations, credentials, and methods.

Unlike many teachers whose philosophy becomes static, Professor Chamberlin was always testing his fundamental assumptions by the light of new experience. With him, facts and adjustments were stepping-stones to a bigger and better plane.

In me he left a deep impression of his humanity, his conviction in the moral purposes of the universe, his sympathy for the weaknesses of man, of his faith that God's great joy comes in His effort to build up the lives of men, and of his desire to cooperate with God.

More than any other man he helped me to rationalize my religious convictions. More than any other man he helped me to feel the onward movement of the universe, the beauty and satisfaction in an order of everlasting change. More than any other man he helped me to appreciate the divine nature of man—man helping to create his own universe in cooperation with God and his fellows.

His was a forward-looking life. While he gave due recognition to man's past words and deeds, he took the cue for progress from their spirit rather than from their dogmas. His teaching was not a piling up of facts to be swept away by the march of events, but rather a discussion of soul activity which stimulated the reasoning and creative powers of his students.

From him I learned patience and tolerance of other men. Though unappreciated by many, he always had a sympathetic explanation for their actions. He represents the Christ spirit better than any other man with whom I have come in contact.

HUGH M. WOODWARD.

---

Professor W. H. Chamberlin was one of the greatest teachers I have ever known. In my experience among men since my college days, no teacher has come oftener to my mind. He has affected my life at nearly every turn of the road, and the more I contemplate his teachings the more I realize his deep understanding of life. I love him for what he made me remember as well as for what he tried to make me forget.

S. W. WILLIAMS.

---

For upwards of a quarter of a century I was closely associated with W. H. Chamberlin, as pupil and friend. When a lad of sixteen I began work with him, and was from the first profoundly impressed. He seemed to have covered many fields of learning and yearned to broaden his students. While I studied Geometry and Plane Trigonometry with him at this time, I loved best the Nature work I did under him. He led me into the hills and fields and awoke in me an appreciation of plants and plant life that has lasted through the years.

Then came a gap of some years in our relations, which



were resumed after Philosophy had become his chief interest. I took with him courses in the Philosophy of Nature, in Plato and Aristotle, and "The Development of the Ethical Ideal, with Special Reference to the Ethics of the Hebrews."

But, much as I enjoyed his classroom work, it was in informal relations that I learned the heart of the man and was most touched. With faith in the findings of modern scholarship, he moved steadily forward, though often forced to lay aside old ideas, accretions of mistaken humanity. All the while he did not falter in the belief that a personal God cooperates with man for the consummation of a moral and rational world. Even the idea of spontaneous generation presented no difficulties to him. "If a man had been looking out on the scene when the first cell appeared, he might have interpreted it as having a purely material origin; but he would be wrong. The great personal force of God, unfathomed and misinterpreted by the observer, would be the motive power back of the phenomenon."

The selfishness of men pained him. During and after the World War he suffered disillusion. He had hoped for a brotherhood of mankind as the compensation for such carnage. When the "irreconcilables" defeated the Treaty of Paris and the League of Nations he was depressed by men's slowness in using reason to replace instinct. But even then he would muse, "Well, the price of progress is enormous. As in the rest of Nature it comes to man only at terrible cost. But mankind will yet attain the brighter ideal."

Even when personal reverses came to him he preserved his equanimity. One day, failing of appointment to the position he had most counted on, he said: "Men must be misunderstood. Until they are there is no real balancing of ideals. There are right ideas and wrong ideas. The wrong cannot be proved false and receive the contempt



of mankind till they have been measured by the right. But it's hard on the one who bears the burden of the contest, just the same."

That was the spirit that drew me to this great teacher. The triumph of right was the vision that led him all his life; and temporary defeat only gave greater resolution to the truest seeker for the real with whom I have ever come in personal touch.

FRANK K. SEEGMILLER.

---

My first acquaintance with W. H. Chamberlin came at the Brigham Young College, where it was my privilege to study with him for two years. The two courses I took under him are among my greatest assets. No other man has made such an important contribution to my education and life. I owe much to the inspiration of that patient, loving and scholarly man. To me, he will never die.

W. LYLE ALLRED.

---

A great character is one whose mind and heart are rooted in eternal verities, one who sees life as essentially moral and relates it to the life of Christ, the exemplar of righteousness. A great teacher is one who with the foregoing qualities can transmit to his students the imperishable forces of such a personality and thereby kindle the fires of faith, hope, and sympathy. Such a man and such a teacher was William H. Chamberlin—a man who never harbored resentments nor cultivated hate, but in humility and love blessed all who came within the radius of his unassuming, scholarly influence. The memories of his life and teaching will be fruitful influences in the lives of all who knew him best.

WILLIAM J. SNOW.

It was my privilege while at the Brigham Young University as a student, and later at the University of Utah as a teacher, to take most of the courses in Theology, Philosophy, Psychology and Ethics given by the late Professor W. H. Chamberlin.

His influence upon my thought, my religion and my career has been profound. To him, more than to any other person, except perhaps William James, I owe my later philosophy of life. To him more than to any and all others I am indebted for my conception of Christianity. It was he who first taught me that life is a mission and not a career.

To my mind the outstanding characteristic of W. H. Chamberlin was his Christian character. In no one other personality have I ever seen such a combination of humility, self-sacrifice, and understanding of life. He was charitable and forgiving beyond the capacity of most human beings. He conceded the sincerity of his colleagues who opposed him and overlooked their intolerance.

Another of his many unique qualities was his faith; that is, his attitude towards life. His nature and his philosophy were fundamentally religious. He believed in and worshipped God. His philosophy, however, was by no means narrow. His knowledge and grasp of Science, Mathematics, Language, and Behavior was remarkable, and never failed to evoke the astonishment and admiration of his students.

In his later years, at least, he found no essential disharmony between science and religion, and he prepared his students to meet the so-called modernist-fundamentalist issue of today. No disciple of W. H. Chamberlin who caught this great teacher's spirit is likely to have serious difficulty in thinking on this problem.

Professor Chamberlin lived life and defined its problems in such terms as to constitute a challenge, not only to

those of his own faith, but to all Christians. His conception and exemplification of the "abundant life" entitle him to a place among his inspired contemporaries.

The greatest tribute which his students can pay him is the study of his life and philosophy, and the emulation of his example.

ARTHUR L. BEELEY.

## CHAPTER XIII

### HIS THEORY OF REALITY

#### THE GENERAL POSITION OF HIS PHILOSOPHY

It has been shown how strong has been the tendency for philosophers to be dominated by single interests, to be content to follow the way of thought in one direction only. This has been largely unavoidable inasmuch as a man must build on experience, and his philosophy must take color from that part of experience which he has made his own. This is an endlessly complex world. In order to deal with it more easily, men tend to reduce it to a simplicity which is false in the sense of representing but part. W. H. Chamberlin endeavored to understand and appraise divergent philosophic systems in the light of the particular interests dominating them and determining what they abstract from the world-whole. Throughout the account of his life and work effort was made to bring out the motivation, experiences and enterprises which had led him to a position and system in which he felt the various existing philosophies found their explanation and proper limitation, and in which his own intellectual findings and spiritual aspirations found their reconciliation. It is the plan now to give, in this and the succeeding two chapters, a more systematic, though necessarily summary, account of the basis, content and implications of his philosophy.

We do little toward defining a man's position by speaking of him, e.g., as an Idealist or a Realist, for there are many kinds of each, and the terms carry varied historic associations to different men. Philosophic movements of varied scope combine and overlap in many different ways. If the term Idealism be used simply to designate the general type of philosophy which holds that mind is fundamental in the world and that there is no reality not supported by or connected with mental activity, W. H. Chamberlin was an Idealist; but if Idealism be construed to involve a denial of the reality of the objective world, or the assertion that ideas are "the stuff in terms of which the world-whole is to be understood," he was not an Idealist. Construing the term in the latter sense, he definitely denies it as descriptive of his views. He writes:

"On this view Realism and the traditional Idealism are half truths. Realism is right in asserting that the being of sense-data is not entirely dependent on their being perceived, but wrong in so far as it asserts that they are a type of objects whose being is quite independent of perception. Idealism, on the other hand, is right in maintaining that if sense-data are to *be* at all, they must be perceived, but wrong in maintaining that their being perceived is the only condition of their being. The reconciliation is effected by regarding both the existence of a percipient subject and also the existence of some other entity or entities as necessary conditions of the being of sense-data. The latter are the appearance of something to something else."



Should emphasis be given to another element in his philosophy, he might be termed a Pragmatist; but Pragmatism is a broad and complex movement, and the term without explanation is indefinite. It will be discussed at length in the following chapter.

It would be insufficient to place his philosophy by referring it to that held by any one of the well-known philosophers, since it has in it original features and a distinctive treatment that put older elements in a new light. In the general fact of being a Spiritual Pluralism, it agrees with the philosophy of Leibnitz, who, unlike Newton, endeavored to combine his scientific and religious reasoning in a single world view. The central theme of his philosophy coincides with that in all other modern Pluralisms; but there are differences in important features. Similarly it has resemblances to the views of Berkeley; but Berkeley did not develop a complete philosophy, and commentators have associated with his doctrine ideas which W. H. Chamberlin rejects.

Among more recent philosophers, particular mention may be made of James Ward and his followers, and of George H. Howison, thinkers with whose Spiritual Pluralisms W. H. Chamberlin had much in common. In special phases of his thinking, he was influenced in earlier years by the writings of Rogers and Bowne, and later by the works of, as well as by personal contact with, Palmer and Royce. In more recent years he received stimu-

lation and satisfaction in the writings of Henri Bergson, particularly in those dealings with the nature and methods of knowledge. In the psychological field he was influenced particularly by James, Dewey and McDougall. With McDougall he was in sympathy in a point of view that supported his own treatment of psychology as "the science which seeks to form an idea of the nature and relations of the self."

In outlining W. H. Chamberlin's philosophy, it will be treated under three heads. A complete philosophy may be regarded as embracing: (a), a Metaphysics, or Theory of Realty, dealing with the question of the nature of the existents or entities in terms of which the world may be explained; and, (b), a Theory of Knowledge, discussing the nature of knowledge and the methods by which it is obtained. There naturally follows a third division (c), dealing with the bearing of the results secured under (a) and (b) upon ethics, religion, and human life. This is the arrangement made here; but W. H. Chamberlin did not separate his treatment of the Theory of Knowledge from that of the nature of Reality.

He presented his philosophy in a number of essays, or brief treatises, of which the most complete among those published is the "Introduction to Philosophy, An Outline." The following list includes the more important writings left by him that serve to elucidate his philosophic conclusions. All,

except perhaps the fifth, are condensed and in consequence are difficult for the average reader. They were written to meet special situations. He did not live to complete his work and to expand and clarify, as he had hoped to do, his many fruitful ideas.

The Unity for Thought is a Society of Minds.  
(MSS.) 1906.

On the Nature of Truth. (MSS.) 1908.

An Essay on Nature, Provo, 1916.

The Social Nature of Man. (MSS.) 1916.

Berkeley's Philosophy of Nature and Modern  
Theories of Evolution. (MSS.) 1917.

Introduction to Philosophy, An Outline, Salt  
Lake City. 1919.

Matter from the Point of View of a Personalistic  
Philosophy. (MSS.) Date?

The Life of Man, Logan. 1920.

The Philosophy of Religion. (MSS.) 1921.

#### THE SELF AS AN IMMEDIATE AND IRREDUCIBLE DATUM OF EXPERIENCE

Any system of philosophy must assume at the outset the existence of principles of knowledge, in accord with which it proceeds from certain definite facts as data. All theories must begin with the world of experience and be about experience. Experience *is* and stands in its own right. It is real, can be depended upon, and is here for all; but experience in itself is not self-sufficient. We must go beyond it for interpretation, just as the astrono-

mer goes beyond the visible heavens in an interpretation that gives it heightened meaning. Much depends upon the facts of experience from which we start out; and the more immediate and incontrovertible the facts taken as data, the more satisfactory the resulting theory will prove when applied to an interpretation of the whole of experience.

We cannot rest content by seeing in the world mere change based upon no elements of permanence. What are regarded as such permanent elements determines the character of the philosophy, for the core of every philosophy is its view of the nature of the real, its Metaphysics. The philosophy of Spiritual Realism, or Spiritual Pluralism, begins with the existence of the self. In it the self is regarded as a unity or entity through which or about which the personality forms. It is held to be an actual datum of experience, a type of entity one example of which is realized by each person. By retiring into the depths of his own mind and seeking for some central fact or self-evident principle, he finds thought, and, by direct intuition, an entity which is subject of the thought, a subject that experiences and wills. The self appears as a true unit, or individual. Those who accept the self as thus a datum of immediate experience would say that James is wrong in his appropriation and restriction of the term "Radical Empiricism" to his particular doctrine that "reality is an experience continuum in which the parts of experience hold

together by relations that are themselves parts of experience." This means that consciousness is simply a relation and does not inhere in any distinct entity, or self. They would object that, in ruling out the self, James is not sufficiently "radical" in his Empiricism.

In beginning with entities at least one example of which we know to exist, and the inner nature of which we realize, Spiritual Realism seems superior at the outset to those that set out from data which are objective to the person, as do the Neo-realists, or from constructions of sensory data, such as electrons and atoms, as to the Materialists. For we know the latter data only as appearances, and cannot perceive what they are in themselves. The best we can hope to do in proceeding from such objective data is to secure a system *descriptive* of external relations among data; but such a system can be in no true sense explanatory. In all such systems it must be asserted that we get at truth by analysis; that is, that the real things are the last items we get when we have carried analysis as far as we can. Naturally, such a method applied to the self would cause the latter to disappear into whatsoever activities or qualities it might manifest to the observer, and these qualities would thus become the realities. But, as a matter of fact, what we do in analysis is to *select* certain aspects of an original unity for descriptive purposes; that is, we make *abstractions*, and thus move away from rather than toward the



concrete. That is why, after we have pulverized the world by logical or mathematical analysis, we find the dust inadequate to reproduce reality. This accords with Goethe's thought: "These dissecting operations ever and ever continued, produce likewise many a disadvantage; the living is indeed analyzed into elements, but it cannot be brought together again out of them and animated."

It has already been seen how W. H. Chamberlin was led to conclude that mathematics and logic were at best instrumental in character, enterprises related to ends or purposes of those using them.

We cannot explain the self in terms of sense-data; but it may be possible to get sense-data from the self, and in this way to develop a system that is explanatory as well as descriptive. All efforts to explain the self as a complex of lesser items, or as a sort of mechanism, have failed. It is *sui generis*, and, to be known, must be directly experienced introspectively. We cannot, in the technical sense, as Prof. Calkins notes, prove its existence to any one else. "It cannot, by fair means or foul, be forced down the throat of either active or passive resisters." "The self is a kind of thing which one can merely indicate, but which one can as little demonstrate to the I-blind as one can demonstrate color to the color-blind." (Osterreich). In the psychological field all efforts to explain the self in terms of anything else are far from convincing, and the claim and right of the self to be considered as a unit have never once abated.

A decade or so ago the self seemed to have no place in scientific psychology. The failure to recognize it as a datum of experience was due in part to the fact that we are notoriously inattentive to the familiar and constant; the self, if present at all, is certain to be *always* present in experience. There was the further fact that experimental psychologists, such as Titchener, confined themselves to a study of sensation, perception, imagination and association. Naturally, even when ordinary thought processes were studied, such investigators found few or no traces of the self, since in the processes mentioned a person is oblivious to himself, being deliberately immersed in the object of thought or experience. Students of psychology were not uncommonly instructed to ignore consciousness, and to leave their notions of a mind or self outside the laboratory. In more recent years, however, the limits of experimental work in psychology have been extended into the field of volition, and with this there has emerged the registering of an awareness of self-activity. This has been done by Ach and his students in Germany, Michotte of Louvain, and a number of investigators elsewhere whose work confirms Ach's conclusion that the actual "moment" in decision or choice is a self-assertive tendency. The situation today is that the self has regained a place of scientific as well as philosophic respectability through the explicit acceptance by eminent psychologists of the doctrine

that experience always involves the consciousness of self. Prof. James B. Pratt has recently said that he does not

“see how belief in a genuine self is to be avoided. The experience of philosophers and of the ‘plain man’ alike testify unmistakably to the personal nature of consciousness \* \* \*. The only forms of consciousness we know anything about are personal, and with every psychic state there goes a reference, explicit or implicit, to a self which somehow owns or has these states, perceives these objects, acts and feels and knows in these volitions, emotions and judgments.”

#### THE NATURE OF THE SELF AND ITS ACTIVITY

The self cannot be defined in terms of anything else, because it is in a class by itself; but it is manifest in properties which may be described. It exhibits itself in complex ways and is ever-changing; yet it is permanent and a unity. It persists, or maintains its self-identity. In spite of the pathological disintegration of personalities, of which much has been made, there remains in such cases a unity of the self, however much obscured by nervous disintegration. There appears no true disintegration of the self. We realize this phenomenon concretely in our own experiences in which we find the persistence of our identity through all change. We cannot get away from the unity of our experience any more than from the remarkable way in which the living body acts as a whole in the coordination, regulation, and adaptation of its processes.

The self is a unit and not a simple aggregation of instincts and faculties. It is basal to its experiences, to its emotions, perceivings and imaginings; it is the essential foundation of these experiences, which arise *in*, and never apart from, it.

The self is characteristically active and manifests itself throughout life in complication and coordination to an end; this activity is fundamentally purposive. This all-pervasive *purposiveness* is the distinctive characteristic of things we recognize as living, from the lowest to the highest. Each self is subject and object in one, however it may appear to the objective analyst. And a person, though partly moulded and thwarted by environment, is, nevertheless, in his activity, largely a self-creative subject, or individual, and in that sense free and likely to act in direct opposition to the formulæ of logician or analyst. That is what the self is, *a self-organizing unity or principle* whose activity results in progressive expansion and complication of life, but which can never be derived by a reversal from the elements, or products, in this complex. Living things transcend mechanical formulation. This activity of the self and its possession of a measure of freedom, of ability to maintain its uniqueness, is a matter of universal consciousness; and without such consciousness of freedom, ordinary intercourse could not be carried on as it is at present. It has the same sort of empirical justification as, e.g., belief in the uniformity of Nature.

## SELVES AS THE BASIC REALITIES

The self stands in an original relationship to an environment. In its dynamic, conative character, although it may attend to its own subjective world, the self ordinarily acts upon things of the outer world which it recognizes as objective, and which it *perceives* in a sensory way. Few deny that the appearance of the object of this sense experience is partly dependent upon the observer, his attention and his previous experience. What he sees depends in part upon what he is prepared to see, a fact which the whole growth of experience illustrates. But, while it would seem absurd to most to assert that an "appearance" could exist except as an appearance to some one, it is equally true that it could not be if something weren't there in the objective world to appear. An object owes its appearance partly to the activity of the observer, or subject, and partly to an objective reality the inner character of which we cannot directly perceive. What we really find in every object is a manifestation of energy. The objects of experience are indubitably real in the sense that *they are there*, but they are, none the less, middle terms between subjective and objective activity. As W. H. Chamberlin says:

"All experience of Nature may thus be analyzed into three phases. The central phase is a material form, while the two end phases consist of the power to do or cause. One of these powers is exerted by us and the other is experienced as not exerted by us. As belonging to Nature, it is called a cosmic power."



The crucial question is: "What is the nature of the cosmic power, or of the entity or entities manifesting it?" According to the theory of Spiritual Realism, this other power experienced as the support of objects is the same in kind as the conative energy within ourselves. Nature is explained as the result of interaction between selves of different orders.

"Nature is entirely constituted by Intelligences, beings with the power to do, to know, and to feel." "Other than persons there are no concrete objects in the universe to stimulate and sustain man's life. All the objects or forms of the perceptual world are abstract realities that depend upon the interaction of persons. All the truth, beauty and goodness of the world depends upon and is created by persons." (W. H. Chamberlin.)

The self is held to be the best clue to the nature and meaning of the world-whole because we know it in its inner essence, and not merely from outward appearance and effect. In spite of its complexity, its changes, its modification by environment, it remains a persistent unity which is partly self-creative. In this reconciliation of the principles of permanence and change, the self is probably the most concrete example of the sort of thing we try to conceive when we think of "substance"; and in this sense we would have a plurality of individual substances such as Leibnitz conceived as constitutive of the world, each substantive entity being a unique and separate center of desire and activity. To render the general theory acceptable

as a basis for explaining the world, it is necessary to show at the outset that there is some part of the world in which the objective support of a person's experience is the activity of another person or other persons, that material forms are produced as middle terms in the interaction of persons.

W. H. Chamberlin points out that when one person speaks to another, the words uttered are material forms or objects of Nature as truly as are other sounds or signs. These words owe their existence to a personal power connected with the habits concerned in utterance, and to a personal power connected with the habits involved in hearing. "The reality which supports the perceptual experience of the hearing is here clearly known to be like the reality involved in the habit or interest of hearing itself. The perceiving in this case cannot be thought of, save abstractly, as sundered from the uttering."

Accordingly he draws the following conclusion:

"This knowledge of a part of our experience of the objects of nature may furnish us with a means or suggestion for inferring the character of the rest. For our fellow-men are a part of the support of our experience of nature, and are known. Our fellow-men, as part of the world that supports our experience of nature, and, in a sense, as the outcome of the great process of evolution, can properly be taken as a sample of the rest." "In truth, if we are to form a definite idea of the nature of the power or energy supporting our experience of nature, and are unwilling to be satisfied with the answer that

matter is the cause of matter, or force is the cause of the force that supports our experience of matter; in other words, if we are not satisfied by a putting down of a problem for its solution, we are limited to this suggestion that personal life is the support of all our experience of nature, for on no other suggestion can we proceed from the known to the unknown." "Yellow as the cause of yellow of the petals of the sunflower is not enlightening. The problem, when we see it, is in regard to what supports the yellow. \* \* \* If we proceed from the known, we must say, so far as we can see, that this cosmic supporting power is like the power that supports the hearing in the example above, and is personal activity.'

#### THE COSMIC POWER AND THE CONCEPTION OF GOD

On this theory, however, we cannot rest without showing its consistency with the facts of that major realm of Nature we ascribe to the inorganic, and which is a factor in all such cases of intercourse between persons as the one mentioned above. When a person speaks there are involved, for example, vocal cords, the chemical constituents of which he had no hand in creating, and the air in which the sound-waves are formed, this air being similarly presupposed in his activity. There is involved in all the action between ourselves and other persons of our own kind this greater mediating reality, through which the whole is bound into some manner of unity or made into a universe. The problem is to find the concrete ground of the interaction between selves, to understand that all-pervading principle which makes this unity of what is, in other

respects, a plurality. On the theory of Spiritual Realism as held by W. H. Chamberlin, this pervading principle is a conative Intelligence similar in kind to that we know in ourselves, a powerful personality, or God, who cooperates with and sustains plants, animals and men.

That there is an active, purposive intelligence pervading all Nature is confirmed broadly by the fact of the continuous maintenance of Nature in its unity, for such maintenance through endless changes implies a constant adjustment and correlation of parts and functions. There is, too, the further fact that as a result of these adjustments and correlations, modifications take place directly or progressively, and, in general, more detailed and more effective structures come into being. The general fact of orderly change and evolution in Nature strongly supports the idea that Nature is controlled by an active, growing mind or spirit, just as "the growth force of an embryo of many somatic cells clearly controls the energies in all the included 'inorganic elements.' " However, in contemplating Nature in sections, we are confronted by the fact that its activity seems to be mechanical or determined, to conform to rigid sequences or general laws, and to lack that spontaneity we associate with living things or those free causes, selves. There is the insistent demand that it be shown in what way such facts as the permanent, bound energies constituting the elements, and the existence of the fixed

modes of activity, or laws, of the inorganic world are to be reconciled with the view that the greater, all-embracing cosmic power is purposive or personal in character.

#### HABIT FORMATION AND MENTAL GROWTH IN RELATION TO ACTIVITIES IN NATURE

This leads to a consideration of some processes of growth in our own, finite minds. The dynamic character of the self is its most fundamental and persistent, and, therefore, its most concrete phase. This vital urge is not diffuse, but directional with reference to some purpose or interest. When the mind is active toward an object, two other phases besides this central dynamic one are manifested.

"In the exercise of any interest, we may commonly discover two other important aspects besides this aspect of active power. The one is that of feeling of value or of lack of value in the ideas or acts in which the process manifests itself, the other is that of a cognition or awareness stimulated and supported by certain features in the conditioning environment, an awareness which functions in directing such efforts so that they will issue in ideas and acts that realize the interest." (W. H. Chamberlin.)

As the mind strives toward agreeable objects, whether internal (ideas or thoughts) or external ones (sense-data or objects of sense), it manifests two qualities fundamental in all living things. The first is adaptiveness, or plasticity. The living individual adapts itself to new situations, and in doing so initiates new ways of acting. So fundamental is



this quality that Spencer long ago defined life as "The continuous adjustment of inner relations to outer relations." Inseparably connected with this power of adaptiveness is that of *retentiveness*, by which the living thing is able to learn from experience, to retain new and successful ways of acting by stabilizing them as automatic processes, or habits. Herein lies the ground of all experience and learning, of all progress and development.

In our lives we form habit upon habit, usually in groups about a central interest, as with those involved in riding a bicycle. As each action becomes automatic, or formed into a habit, the feeling phase and the awareness phase originally accompanying the activity disappear, and only the dynamic central phase persists, the attention being thus freed for new activities. The action thereafter runs automatically until we again become interested in modifying it in connection with the formation of new modes of action. An extremely important part of the environment in relation to which a man adapts his life and builds it up by habit formation is that of the society of his own fellows. From childhood he imitates and tries out the actions, attitudes and interests of those about him. He takes over from others interests, ideas and methods of thought and action which please him, or that make him fit well into his social environment. In this way we are all active in the lives of others, and so may be said to be *immanent* forces in

each other. We are bound together and are parts of a social complex.

He is even more continuously supported and limited by the general cosmic power exhibited in the uniform activities, or laws, manifested in inorganic nature. If the cosmic power is mental, or personal, then Mind is the great principle of correlation in the world, the source of unity and interaction. Each finite mind is linked to the whole in subordination to this greater Mind, which is thus even more truly immanent in our lives than we are in each other's. If the all-pervasive cosmic power is that of a Person who has his own purposes, and is himself a Reality acting and growing in an environment of which we and similar minds are a part, this Person has habits and groups of habits similar to those by means of which we have grown and now live. The uniformities in our environment which we formulate as natural laws are, in this view, the outward appearance to us of habitual activities in the universal Mind or Spirit. How closely these activities resemble habits was long ago noted by Oersted; and other thinkers, notably E. D. Cope, have held that all unconscious or automatic processes in Nature were first conscious processes. The establishment of automatic, or reflex actions presupposes mind.

In examining the world piecemeal, we can expect to find only mechanical activity for the same reason that the physiologist finds it when he studies

our bodies part by part. Most of our bodily and mental activities at any given time do run automatically. Free, purposive activity arises only at the point of immediate attention, or is connected with but one interest at a time, and its purposiveness becomes evident only when we consider the person as a whole. Similarly, purposiveness is not at first obvious in Nature, because we do not see Nature as a whole; but when we take the broad view of its general progressive and constantly correlated processes and growth, we have the best of evidence that it is mental in character. Purposiveness in the cosmic Spirit should in some degree be manifest also in connection with the life and growth of lesser beings in which it is immanent and which it sustains.

#### BODY AND MIND

This aspect of the question leads naturally to consideration of the old and baffling problem of the relation between mind and body. Each person is related to his body in two ways. First, he is internal to it, acting in it and through it in a relationship quite different from any he holds to other bodies. He uses it and owns it. Second, he perceives his body as he does other objects, and the body then seems to be internal to his mind. He sees that his body looks and behaves essentially as do various other bodies about him, which he therefore assumes to be indicative of the existence of

other persons like himself. He is likely to feel himself to be distinct from his body, which he perceives as an object.

The bodily form and its material parts imply the existence and interaction of at least two personal entities, one an objective and one a subjective support. The objective support is mainly the cosmic power manifest in the compounds and elements existing in the physical body. With either the subjective or the objective support missing, the body could not be. It is modified, or in part created, by the activity of the subject and its ancestors. McDougall writes: "Since the muscular system works under the control of the nervous system and becomes moulded by the activities evoked in it by the nervous system, and since the muscles in turn largely mould the structure of the skeleton, we shall regard the structure of all the body as in a large measure the product of experience accumulated by transmission from generation to generation." But the method by which this experience becomes enregistered in heredity is a distinct problem not yet solved in the scientific sense.

The cosmic power in this process is in constant interaction with the persons owning the bodies in different generations. The cosmic power acts in the main unconsciously, stimulating or checking the growth and changes in accord with its own automatized interests; but at times it may act in accord with its conscious interests. Therefore, the

development of a body requires the cooperation of the universal Mind with the person owning the body. However, other personalities may also have an influence in modifying the body. When a person takes over a thought or attitude from another, and imitates his activity, this other person becomes a formative or creative power in the body. In the body there are, furthermore, subordinate individualities, some of which, such as the white blood cells or certain muscle cells, may, under appropriate conditions, live outside the body and reproduce there as distinct organisms. The body as a whole is controlled, or for the time owned, by the person, or self; but the body itself is obviously a social product. The body is formed by and depends upon the interacting interests of the social whole. Whatever else it is, it must be concluded that

“The body and the brain, like language, depend upon persons and not the persons on them. Our organic bodies are functional in our lives; they are relative and dependent aspects of our lives; as leaves that nourish a fixed stem, the organic forms, though necessary, are but passing aspects of abiding lives.” (W. H. Chamberlin.)

#### SUPERHUMAN PURPOSIVE ACTIVITY IN NATURE

The question may now be raised as to whether organic beings in their growth and activities give evidence of purposiveness in this cosmic Power supporting their bodies. As to this, W. H. Chamberlin thought many facts could be interpreted and harmonized on such an assumption. He says:



"This would account for an almost universal characteristic of instincts, their character of achieving ends" where the individual having the instincts could not be "conscious of the most important consequences of those ends, and ends, too, which must usually be regarded as superior to the wisdom of the lesser realities that exhibit the instinctive interests." When the pronuba moth perforates the young ovary of a flower of the yucca plant and deposits its eggs there, it cannot have learned by individual experience or otherwise that seeds will develop in the ovary upon which its offspring may feed; and much more remote is the chance that when, after laying its eggs, it proceeds to press pollen upon the stigma of the pistil, it could have the faintest consciousness of the connection between such fertilization and the growth of the seeds. Similarly baffling is the behavior of social insects, such as ants and bees, except upon the assumption of higher spiritual factors or realities cooperating, as the zoologist Wheeler concludes, to "direct and coordinate their instinctive actions in their adaptive course."

If the superhuman Mind fulfills its nature and interests in such cooperation with lesser beings, in thus stimulating them to a fulness of living beyond their own unaided power of prevision, and supporting correspondingly needful changes in their bodies, in the course of time the succession of such changes will represent that manner of orderly change and

By + still  
the world  
+ the future  
must be  
something!

definite progress which constitutes the evolution of organisms and of their environment. Thus, whether we look upon the world and its history as a whole, with its evidence of a constant adjustment and correlation of parts and functions, or start from consideration of particular lives and infer what the process of the whole is like, we find evidence in accord with expectation, confirming the theory of a universal correlating Reality, a Mind or Person. W. H. Chamberlin held that all the various attempts to explain the historic creative changes in organisms and in the world had failed primarily because they left out this all-important factor, and that its recognition harmonized the partial truths which different theories of evolution recognized. His work on the "Philosophy of Nature and Modern Theories of Evolution" is devoted to a detailed consideration of this thesis, as was indicated in an earlier chapter.

#### SUMMARY

The Philosophy of Spiritual Realism holds that reality is spiritual. Mind is inherent in all Nature in the form of innumerable spiritual agents or selves, which are free causes. When viewed most concretely, the world-whole, of which our lives form a part, is a natural federation of persons "living in an immediately experienced relationship to each other." Nature is the symbol of the presence of mind; or, in one phase, as Emerson intuitively put it, Nature is "mind precipitated and is forever es-

caping again into the state of free thought." In this federation of lives all are intimately bound together into a social complex, and, while each person may be thought of abstractly as an isolated unit, concretely he is part of the social whole, in which alone he realizes his full self-hood. It is not sufficient, however, to think of this complex as a simple federation of lives like our own; the theory demands the presence of a higher order of individuality which we cannot recognize as we do each other; and particularly it postulates the existence of one greater person, or God, who is immanent in the world, forms the ground of interaction between lesser minds, and is the final harmonizing agency.

This Spiritual Realism puts everything in terms of entities whose nature we actually know. It is based upon no assumption except a valid process of reasoning or of ascertaining the truth; for the existence of the self is not held to be an assumption. The theory avoids the introduction of unknown or merely hypothetical things; and, in so far as it can explain experience, must be regarded as a thoroughly satisfactory guide. Experience for the individual consists in his interaction with other subjects. In this experience, perceived objects are differentiated more and more into sense-data. These are aspects of the appearance to a subject of other subjects; but the latter can in no sense be reduced to such inert and abstract data. Individualities exhibiting mind, purpose and freedom cannot be ac-

counted for in terms of items without mind or activity, without purpose or freedom. A person's interaction with other subjects, and his resulting growth of experience leads, not to isolation, but to an ever closer bond with others, exhibiting rather the aim of cooperating with, and securing the good of the social whole.

The world is an active, living whole, an organic system of a higher order, a product and expression of a society of minds. The harmonizing and perfecting of this society appears as the controlling end. The mental principles, interests and tools used by the individuals are of social origin; and the simple fact that by means of these he is able to exercise considerable control over Nature indicates that there is a correspondence between his nature and Nature in general. The successful operation of human intelligence in the world confirms the view that the world itself is of similar character.

Such a theory of reality serves, not only to describe, but to explain in terms of the only entities we know in their inner nature. It breaks down the old distinction between mind and matter, and presents them as different aspects of the same thing. Mind is basic, or real. Of course physical objects and processes are also real; but they owe their existence to being mental processes in disguise. As W. H. Chamberlin says in the concluding paragraph of his paper on "Matter from the Point of View of a Personalistic Philosophy," the phil-

Philosophy under discussion holds out the full expectation that "As the nature of all energy complexes becomes more fully understood, and as these psychological realities become properly correlated with the strivings and achieved habits of men, there will be furnished a unit in terms of which all the heretofore sundered facts of human experience can be understood; and the unity of material nature, broken for us because of the piecemeal way in which the study of it has been approached historically, will be fully appreciated."

The philosophy avoids the unsurmountable difficulties of systems that make matter the basic existent, or that endeavor to make both mind and matter fundamental. We have not a duality of mind and matter, but a duality of process or aspect. In outer aspect, the world appears largely mechanistic, and in this aspect may accordingly be thought of and described in mechanistic terms. In so far as a process is completed or automatized, it may be conveniently described in such terms. But the creative activity, the forward movement, persons in their real, active character and meaning, can be understood only from the inner standpoint of a free cause, or self. The mechanistic view is true, but partial; the teleological view is the fundamental or inclusive one. Hence, the meaning of the cosmic process, of the world-whole, is to be read, not in mechanistic terms or a mathematical equation or



formula descriptive of a superficial and partial view, of the static and past, but in the light of the dynamic, creative spirit of man, of the greatest excellence he has attained, and the highest he visions for the future.

*I did not get a third of the real meaning of this the 1st time I read it. Now it is revelation: there is no limit to the possibilities in the philosophy. Particularly striking is the law of mental habit. Matter is obviously immaterial: same force it to moving energy. Nothing prevents the view that mental processes are that energy which makes matter a mere casing, not even habituated. 10/2/72*

CHAPTER XIV  
HIS THEORY OF KNOWLEDGE  
THE REVOLT AGAINST INTELLECTUALISM

A theory of Reality is the basis and core of every complete philosophy, and may or may not imply a definite theory of Knowledge. In the case of the philosophy of Spiritual Realism held by W. H. Chamberlin, the theory of Reality is so intimately connected with a definite theory of Knowledge that he never treated the two apart. His theory of Knowledge is here treated separately because it is of a type that has claimed much interest in recent years, and has been presented by some as, in itself, a philosophy under the general term Pragmatism. But as this term, which is only one of several under which the same ideas have expression, covers a rather complex content growing out of various and, in part, diverse motives, it must be explained in a particular form to be significant. At the present time a concise definition of Pragmatism is not possible. It may perhaps be best understood as significant of a tendency that has cropped out in all sorts of places, a manifestation of a far-reaching reaction against "Intellectualism" and its implied world of static perfection and logical completeness. Many have shared in this opposition who have not presented their views under the term Pragmatism; while others have used the word to connote a shal-

low individualistic and opportunist philosophy which the abler thinkers would emphatically reject.

The stage of exact or positivistic thought which Comte urged as the highest phase of human thought, reached its position of greatest dominance during the nineteenth century. Science and the philosophy of science failed to bring general satisfaction; for its rigid formulations were not livable. It provided a fixed outline or network that was, in skilled hands, invaluable as a guide; but the concrete stuff of existence forever flowed out through the meshes. In the pre-missionary period of his life, when he was primarily a student and teacher of science, W. H. Chamberlin had sensed the partial or abstract character of science. In the following years his views in this direction became clearly formulated. He saw, like Kant, that in everyday life we do not and cannot live by the rules of exact logic; that while exact methods bring an increasing control over the outer, physical world, they are inapplicable to the higher principles and motives of the inner, moral world. Men live largely by beliefs not based on scientific evidence. They are continually confronted by situations in which evidence is lacking, and must then call in faith. They live and largely act by faith, even in the most ordinary, everyday affairs. Very often, too, as James pointed out, we must believe before we can get the evidence. The method of science is deliberately analytic and abstract, and is thus antipodal to feeling

which rests in or seeks to see things as wholes, or synoptically. This fact is a deep-seated source of antagonism to and reaction against science.

Contrary to the view of Socrates that a man's conduct always accords with his knowledge, his conduct may be either worse or better than his intellectual light seems to justify. There is another factor than the intellectual, and this is feeling or emotion, a sense of value or lack of value. Beliefs, apart from their truth, may possess various sorts of value. For a man's actions to be influenced, his emotions must be touched. The will is forever interfering, both with perception and with reasoning. The mind appears, not as a passive, calculating machine, but as essentially *active*. The principle of action is fundamental and the very essence of the real. The will to act is deeper than intellect, and the cognitive formulations of the latter are accessory or peripheral. In this view of the primacy of the principle of action in mind, Pragmatism coincides largely with "Voluntarism," a term first used by Schopenhauer to indicate the view that the Will in relation to Intellect is primary and independent. The view is confirmed by the newer psychology with its actively purposive or teleological background.

#### THE RELATION OF SCIENCE TO PRAGMATISM

The most important source of Pragmatism in its typical form, anti-intellectualistic and therefore

anti-scientific as it is, lies in the results of science itself. When, under the attacks leveled at the pre-suppositions of science, scientists gave critical attention to their own methods, and considered the sciences in their historic development, they saw that their formulations changed with the accumulation of facts to be explained, and that the so-called laws were relative to experience. In connection with this their strictly empirical method led to the conclusion that, since our primary perceptual data are sensations, all knowledge is subjective. If so, the laws of Nature can be seen only as means of building up or shortening our experiences, symbols by which to refer to and deal with a large, but limited, number of facts. Truth is relative. Science appears as practical, and its formulations instrumental in dealing with the human environment, but neither picturing the real nor leading immediately to it. The instrumentalism of science, considered apart and variously elaborated, is the gist of Pragmatism. This view of knowledge as a growing and adaptive construction was tremendously stimulated by the spread of the idea of evolution, with its picturing of Nature as a fluid process of adjustment in place of the rigid world of fixed boundaries and sharp definitions.

Mathematics has had great influence in science, both as an auxiliary, and as an ideal of precision. But even here there is lack of basic unity, due to this same instrumental character. The diverse de-



velopments of Mathematics have been relative to purposes and needs. Experience does not come in mathematical terms, but we construct mathematics when we deliberately set out to measure and deal with experience in accord with ideal principles adopted for a purpose. Here, as elsewhere, there is a deliberately chosen attitude controlling the mental procedure. Naturally, the same thing is true in logic. Its method is instrumental. After a logical inference has been made, it still has to come true in experience before the result can be accepted. It is an aid in experience and experiment. We can never have an exhaustive knowledge of particulars, so that in practice we select a limited number of instances thought to be relevant, and base our reasoning upon them. The premises in logic are, in fact, always open to question because they are the outcome of a selection made by some one from the continuum of the actual world of experience. The significance of a syllogism or equation cannot be separated from the *meaning* attributed to its terms by some person; it expresses the thought he has, and thinks worth while or worth trying out; it has for him a motive and value, or a truth relative to his purposes and situation. Passive or disinterested reflection is impossible, for will and feeling are always present as psychic facts.

#### TRUTH, REALITY AND CREATIVE FREEDOM

The isolated items dealt with in a logical formula

are artificial, because they result from an analysis of what is really a continuous whole, an analysis made by an active, purposive being who, by selective attention, finds or creates data congenial to his nature and his dream. Hence there can be no such thing as "Pure Reason" or "Logic" sundered from its natural source in human activity, and standing apart as an august structure which dwarfs humanity and its efforts into a transitory and inconsequential incident. Reason is a human function, its logic a human device, and it cannot be separated from the thinker and his vital activities without depriving it of all meaning. Life is deeper than reason, and psychology closer to reality than logic. Knowledge is grounded in human nature, not in abstract principles, and is not separable from its genesis. Human truth is plastic and growing. This theory of Knowledge, like the theory of Reality with which it is inseparably bound in W. H. Chamberlin's philosophy, brings us to the result formulated by Protagoras: "Man is the measure of all things." Interest centers in man's growth and betterment, not in the contemplation of cut-and-dried truth as a static ideal.

In Pragmatism we have the bringing into philosophy of the experimental method of science. We form ideas and reason as a preparation for action; and an idea is true or false in accord with whether, in actual use, it leads us aright or not. Truth depends upon verification, and the mind is cleared

*of your  
faith is  
weak  
experiment  
into a  
pragmatist*

in action. Ideas and theories, however logically consistent, must, to be accepted as true, come true in actual experience, and prove themselves livable. Truth and reality are different things. Ideas are instrumental, or functional, means of bringing one into the presence of reality and of dealing with it, and their truth is relative to their adequacy in this service.

Accordingly, we think most, have most ideas, when the course of life does not run smoothly and we feel the need of a new orientation, of a change in our attitude and interests. Ideas are needed in the presence of difficulties, not of perfect adaption. "Until our lives are confronted with difficulties and run defectively, there is no need and no motive for reflecting upon life, or upon the conditions under which its satisfactory going on depends." (W. H. Chamberlin.) When we confront a new object, a novel situation or thought with which we have to get along or come to terms, we put out feelers, as it were, guesses or suppositions derived emotionally, logically or otherwise, and adopt as true that one which guides us aright. Success in action confirms our faith, and we adopt the idea or hypothesis as true. We ascribe truth with particular assurance to ideas that have proved useful to the race for a long period of time, ideas that everybody needs and uses, ideas that have survived the rigorous test of varied living.

Life is manifested fundamentally as a growing,

expansive activity, a conation. Concerning this vital urge in man, W. H. Chamberlin says: "Very commonly men are striving through faith, hopeful of the achievement in some new outcome of their striving, of more life, more satisfying ways of using their powers, higher values. These strivings, then, are tentative, spontaneous, non-mechanical, and from the standpoint of the individual striver, at least, not determined." Speaking again of interests as "efforts through ideas or acts to fit into our environment," he writes:

"But very often the growth of an interest is a matter of design, proceeding tentatively in and through a thought process. The interest in expressing itself in idea or in action proves inadequate or dissatisfying. Along with this feeling of need or dissatisfaction there arise efforts at reforming the old interest, now disintegrating, or in need of amendment. What the reformed or adequate interest will be is not known or valued. The effort to achieve it is therefore a matter of faith or hope, and not of knowledge.

"While in this state of putting forth efforts through a faith in the possibility of new values about to be discovered and achieved, other interests from the same mind appear as suggestions. As such suggestions they are tentatively incorporated, mentally or overtly, in the halting interest, and after testing are either repelled as failing to create a satisfactory union, or, if a suggestion issues in a satisfactory result, it is attracted to the interest struggling to live successfully, and held to it. When, finally, the old interest is modified so as to become adequate in adjusting to the new situation, the new or more specific interest, integrated, out of the old and inadequate



interest, and a suggestion coming from the same mind, may now live on to manifest itself in ideas and acts again in similar situations.

"From the nature of a growing interest it may now be seen that each advance made may also be called a process of creation. Each one, according to his faith and eagerness and experience, adopts through his own preference alternative suggestions into the reintegrating interest. The resulting interest is a new reality. When it is achieved, it may also be referred to as a case of new knowledge, and new value born into the world. Because some one **was** was able to be dissatisfied with an old and inadequate interest, and to will that it should die, it is able to live again in a new and better interest."

The mind in this process is active, and the ideas and conceptions it forms mediate between subject and object, bridge the frequently opposing claims of inner and outer world. New ideas must not only fit into the environment, into the new situation; they must get along with the old ideas and attitudes in the mind and character of the person. William James says:

"The **new** conceptions, emotions and active tendencies which evolve are originally produced in the shape of random images, fancies, accidental outbirths of spontaneous variation in the functional activity of the excessively unstable brain, which the outer environment simply confirms or refutes."

The novelties have to make terms with the environment; but they are in an even more stringent sense chosen or refuted by the self acting as a censor who pronounces idea, conception or emotion to be



good or bad in the light of a purpose which, to the person, is supreme. Every idea entering into a growing life receives a passport of this kind from the self concerned, and therefore, in some degree, matches the color of the previous ideas because these were similarly chosen as good. From beginning to end the life of man is expressive of purposive striving, a striving causal even in his dreams. This striving means change and growth; and this growth involves, not only new creation, but a recreation of the old self. We have assimilation, not merely addition; and the self maintains its integrity in action. Hence, as Bergson says: "Its past, in its entirety, is prolonged into its present, and abides there actual and acting."

In accord with this, the psychologist Jung says that with each new day reality is created by the psyche. Out of its depths come the impulses, vague ideas and phantasies that are tried and clarified in action. The creative activity of the self is the source of the solution of all our problems. Man's freedom is centered in this very fact that his acts are thus referred to his own self, both as subject and as cause. His actions are original, and his personality acts upon itself, upon others, upon Nature. It leaves its impress; it counts.

This creativeness and originality, this freedom, holds true in spite of the fact that men get many, if not most of their formal beliefs by suggestion from others. Beliefs spread by contagion; but new

ideas, new attitudes, as James insists, arise in the first place in some exceptional and original mind. Their tendency to propagation follows, as a necessity, from the fact that each man's nature is an interacting part of a social whole. Even so, each man has still to choose, and approve or reject, the ideas coming to him; and in taking up such ideas from others he commonly puts them in a new context, gives them a different slant, a color in accord with his previous ideas. To understand another's person's ideas we must put ourselves in that person's position, a thing never wholly possible. W. H. Chamberlin writes: "Persons, like interests, to be known, must be lived; they must be reproduced or imitated by us. The effort to picture them, or to know them as we know the abstract, determined, and picturable aspects of the higher spiritual reality, aspects into which we commonly resolve nature, is utterly futile."

The psychology involved in this theory of the creative activity of mind is of the modern functional and teleological type. The view is irreconcilable with Behaviorism, a doctrine that reduces mind to an aggregate of ideas, an inert dust of discrete particularities, that makes it the ineffective medium of an action which invariably starts in the objective world, to return upon that world by way of a reflex arc. Man is determined by things outside himself, and appearances, even in dreams, are simply disguised images of real things and people

of the physical world. In contrast, the psychology advocated by W. H. Chamberlin insists that conduct is not fully explained by any such reflex-arc theory; there is always, actual and acting, a middle term, a self-creating subject, whose interference may, and often does, refute the analyst's conclusions and theories. Freud's psychology, at least as often interpreted in this country, is one-sided and weak for this very reason. That is, there are subjective realities independent of the outer world, and mental life involves them and their symbols no less than those of the outer world. There are, and always have been, many men "for whom the objects and experiences of the psychic life bear a more immediate sense of reality than the world of objective facts."

#### INADEQUACY OF THE PHILOSOPHY OF JOHN DEWEY

W. H. Chamberlin parts company with John Dewey and his followers, such as those of the Chicago school of Pragmatists, because in Dewey's philosophy both independent physical things and independent selves, or thinkers, are submerged in the general flux of experience, and the dubious effort is made to construct a philosophy without any theory of Reality. Dewey frankly abandons the problems that have been regarded as distinctive of philosophy. Such traditional problems as the ultimate nature of reality, the relation of body to mind, God, freedom, and immortality are aban-

done, and the whole function of philosophy is held to be simply to furnish a guide for man in using his intellect in adjusting to the unceasing flow of experience. The intellect is the instrument of progress, and its use is to solve the immediate problem. When that is solved, the next one to arise is to be similarly met; and while the solution of one problem does have a bearing on that of the next, the problems themselves are essentially independent. The thing is to be successfully active in solving one problem or another. It is denied that one can see the whole process, or its outcome and meaning. There is no answer as to whither the process tends, what is to happen finally. It is a philosophy of action for action's sake, of motion without direction, and therefore of change without necessary progress, unless some theory of Reality be introduced, at least by implication.

Dewey's efforts toward a "reconstruction" of philosophy amount rather to an abandonment of the problems of philosophy, with the rather illegitimate application of the term to what is really a restricted scientific field and method. His work has not, therefore, tended to reduce the differences between philosophers. In so far as it offers guidance to conduct, it is a philosophy of *opportunism* and tends to divorce itself, both from religion and from ethics. It should, in this connection, be noted that Dewey and Tufts' text on "Ethics" is not based upon this philosophy, but rests upon the anthropological

method previously applied by Wundt and Hoffding.

Such criticism cannot be brought against W. H. Chamberlin, whose definite and complete theory of Spiritual Realism involves directional movement, with accompanying increase in value, expressed in greater freedom, greater power and fulness of life for the individual. For, contrary to the tendency in Dewey's philosophy, in which progress is identified with the broader movements of the day, and in which the person appears as a mere incident or "vanishing moment," W. H. Chamberlin held the self and individuality as of supreme importance. His doctrine held that we can grasp the process as a whole and that each may become, in some degree, a "spectator of time and existence." It is thus a Rationalism in contrast with that immediate, scientific Empiricism which finds primary, concrete reality in analytical elements, and the abstract in the general; for to W. H. Chamberlin, it is these items of analysis that are the abstract, or the secondary in comparison with the concrete whole. It differs also from Pragmatism of the type held by Dewey, in that the latter ignores or denies feeling and intuition as legitimate sources of belief or guidance. W. H. Chamberlin held that beliefs arising from these sources are as likely to prove valid in action or life as those derived by the reasoning process. Beliefs from both sources must be exhibited in effective work before being accepted. Life is broader and deeper than intellect. We will, further-



more, continue to seek and to hold working views of the world, and of man's place in it, although thinkers like Dewey may abandon the task by seeking to restrict the application of the word "Philosophy." Philosophy as a fact will persist whatever fate befall the name.

VITAL ACTIVITY PRIMARY TO BOTH COGNITION  
AND FEELING

W. H. Chamberlin makes both cognition and feeling subordinate to the activity exhibited fundamentally in interest and striving. Intellect and feeling both function in furthering growth, and they are in their particular form and results good or bad, according to the degree in which they support that growth. The purely intellectual process, as one of selection and analysis, tends to be abstract, and to move away from the dynamic core of things. Feeling accompanies intellection and decides the value of an idea or tendency, and therefore whether it will or will not be taken up in the growing process. Feeling thus cements the discrete particulars secured by intellectual analysis. Feeling forms a sort of matrix. Alone it yields little; but when deeply informed with knowledge, with all the hard-won results of our scientific analysis, it makes possible a synthetic view, and an edifice such as philosophy aims to construct. In scientific analysis the effort is made to exclude feeling; but in any philosophic synthesis it must operate freely.

As the cognitive process tends to the abstract, feeling keeps us nearer to reality. Hence, unless the whole meaning and motivation of philosophy is to be changed, the philosopher cannot ignore feeling; for a basic urge is his longing to get a reflective view of reality, to win "the pleasure of conversing with real being." Science in its movement to the abstract, results in a rigid, inert, austere structure, not of itself congenial to man; but when feeling suffuses and energizes it, it may become hospitable to the human spirit, because it is brought back to a closer connection with reality. This was probably back of Emerson's thought when he said: "The earlier generations saw God face to face: we through their eyes. Why should not we also enjoy an original relation to Nature?"

W. H. Chamberlin believed that we may enjoy an original relation to Nature and God. He knew that feeling accompanies and affects all thought; but he knew also that deepening knowledge and understanding deepens feeling. The two things are coordinate aspects of the dynamic mental process. He believed, however, that feeling takes us more nearly to the heart of things. At the same time, the vision of these things in totality comes from feeling or intuition. No matter how prolonged his study upon a problem, a man has still to "put himself at the heart of his subject by a supreme act of concentrated sympathy and imagination." W. H. Chamberlin believed that advancement in knowl-

edge has come mainly from "flashes of insight" in great men; and the personal accounts of some of these men of the ways in which their new conceptions and discoveries were first grasped, tend to confirm this. Not only advances in science, but all great philosophical systems appear to have sprung out of intuition, to which effort was later made to give reasoned intellectual support. The vision of things as wholes is felt, rather than perceived. Intuition is not here taken to designate a short-cut process of cognition; it is immediate acquaintance with the fact, an awareness that we are knowing, a direct contact with reality not mediated by the intellect.

#### INTUITIONAL INSIGHT AND DIVINE GUIDANCE

W. H. Chamberlin believed that the finer feelings carry with them a potential light which, if properly guarded and cultivated, throws ahead a beam to guide us. Insight always precedes proof. He felt, as have many others, that in exalted moods he had known such a light. Upon such feelings men have based decisions to which they traced a lifetime of right action and happiness. Men who believe they can enter, even if they cannot explore, a realm beyond science and logic, are mystics, in the good sense of the word. W. H. Chamberlin held that men in such exalted moods are influenced by the super-human spirit, or God, immanent in them. This follows naturally because, as he says,

“Being in interaction with man’s interests, and in the main an automatic and energetic support to these interests, God can, by giving attention to the elements of His life upon which man depends, vary these elements, now become interests, and consciously affect the lives of men. The habits in His life which sustain the interests of men can be reinforced or weakened; corresponding to this is the vitalizing or depressing of the correlated dependent interests of men. In such a case, the man whose interest is thus supported or depressed is aware of a power sustaining or weakening his interest which he may recognize as not his own. In case of a specific response to his need, like that here seen to be possible, God communicates with the man so affected as much as one man can communicate with another, for in all communication of men, one by using habits of producing sounds merely energizes or weakens the interests of another.”

He writes also:

“If such efforts are being engaged in, then in the lives of many persons there should be evidence of them, for such efforts must be manifest in the conscious life of the one to whose choice an appeal is to be made. Such evidence is not wanting. In serious moral situations, struggles and successes, there are many who assert they have felt a thrill of approval strongly contrasting with the usual feeling of value, and so unique and potent as to be capable of being thought of as in the warmest relation to God. And when many have been in such situations there has often been a mystic burning in them encouraging them to accept a suggested thought or course of conduct as true or right. Especially in striving to live in harmony and in cooperation with God, many have felt these sweet influences suffusing their attitudes. They contrast with the usual feelings of value, and their purifying, generous and exalting tendency has been such that they

have seemed like a light in the surrounding darkness, or as a purifying fire."

W. H. Chamberlin holds, with Plato, that virtue cannot be taught precisely as a science, but comes rather as an inspiration; that "the greatest goods are produced in us by a mania, and are assigned to us by a divine gift." This is a complex world which no one approach has revealed completely. We should be slow to dogmatize as to the possibilities of roads other than our own habitual ones. The universe has not been fathomed.

#### SUMMARY

Life from beginning to end is exhibited as a series of purposive activities. The very essence of reality is in this principle of activity.

"The life of man may at various times be viewed as a vague impulse to fuller living, a state of faith. This condition of faith, rather than that of definite knowing and valuing, sets up a striving to do what has not yet been done by the one striving \* \* \* In this way the life of man, through his faith and its consequent strivings, may increase in the amount of its defined or directed power, and in complexity without limit." (W. H. Chamberlin.)

Knowing and feeling of value are subordinate aspects of a deeper activity; they are functions of life. We think in order to live; we do not live in order to think. "As man through his faith and strivings achieves this life of increasing complexity, he is doing what he wants to do, he is determining



his life, and so he is called a free cause or free agent." (W. H. Chamberlin.)

As such free agents, our actions and our thinking bear the stamp of our personalities. Our thinking cannot be severed from its natural context of our activities. It is throughout a selective process, selective with reference to the purposes by which we live, to what we, as individuals, hold worth while.

"When men either think or act, their ideas and acts are but manifestations of what are relatively very stable and persisting realities, the interests or the attitudes that constitute their character. Such realities determine what one can select or know in the lives of others. But through the new ideas and acts thus arising and passing, the more persistent reality grows, creates more life or more reality, just as the leaves put forth by a vine in each new season of growth nourish a persisting and growing stem, and then pass away." (W. H. Chamberlin.)

There can be no strictly disinterested thinking. Reason and logic are meaningless apart from the thinker and his intention. All truth is human truth, and cannot stand aloof from life. Truth and reality are not identical. Truth does not pertain to the absolute; it is a quality of idea or act, and is relative to utility. That idea is true which proves valid in the prolonged service of a human activity or purpose. There are different modes of truth. As W. H. Chamberlin says: "One's interests require simple ideas, those of another require critical ideas, one's work requires a simple tool, another's requires a

complex and delicate one; the only test of the validity of the idea or of the tool that most men can or do employ is the outcome. By fruits, by good works, far more than by beliefs or ideas, are men and causes to be properly judged." True ideas are those which survive the test of life. It may take hundreds of years running through a varied history, through epochs of struggles and revolutions, of collapse and reconstruction, to try them out.

W. H. Chamberlin held that ideas have various sorts of value apart from their truth value. They are valuable when they serve as do leaves in nourishing a stem, even though they must then be discarded. Ideas are valuable and justified whenever they nourish good attitudes and interests, whenever they lead to better things, to a fuller life. They may be justified if they stimulate and inspirit, or add to the personal energy in the direction of a good purpose. Thus, taking in concrete illustration the Hebrew Scriptures, he writes:

"These Scriptures may express numerous ideas and hopes now believed to be false. But, even so, without these false notions of God and human life, better ones could not possibly have been developed. The false must be transformed into the true, and while the process of transformation was going on, the energies that were manifest in the false ideas and acts became able to put forth like an embryonic growth, new ideas and acts."

He thought that many beliefs founded on non-evidential sources, that is, beliefs not derived by the

rational or logical process, are well based. Feeling, rather than thinking, is the organ of reality, the guide that puts us most nearly into true relation with the world as a whole. The emotion accompanying mental experience is the censor that pronounces on the value of ideas, and thus ordinarily determines belief. It is the *feeling* of satisfaction or dissatisfaction, of release from or continuance in perplexity produced by an idea, that decides whether we shall accept it. Feeling operating in a vacuum gives us nothing but empty emotionalism; but feeling richly ballasted with knowledge, with facts of analysis, is a proper guide in the selection of beliefs, and in synthesis. Great discoveries, new orientations, new paths for productive thinking, he held, have arisen through intuition. However, from whatsoever source derived, beliefs have still to be validated by successful use. Many truths become forces in the life of society before genius discovers the meaning or manner of their activity, or formulates them rationally.

New ideas and tendencies, he believed, may at times arise in intuitions suggested or vivified by the influence of a superhuman power, or God, who is in constant inter-action with us, and who in such relation is "the power not ourselves that makes for righteousness." God may cause or strengthen suggestions apparently coming out of the depths of our subconscious minds in the effort to heighten and conserve desirable activities and values that give

dignity and worth to human life. In all such cases, however, man still must choose; and he remains a free and largely self-creative individual. His growth is thus a heightening of personality. He may make real his brightest dreams; for the world is not rigidly defined and achieved; reality is expanding, creation is going on. In this process of the unfolding of new truth and new reality, every man, as a free cause, has an effective part to play. The role of the self is dignified, and supremely important.

## CHAPTER XV

### RELIGIOUS IMPLICATIONS

#### THE INTERRELATIONS OF PHILOSOPHY AND RELIGION

There lingers everywhere with some church members prejudice against philosophy. This is probably due to the fact that religion wells out of the depths of the unconscious, and inheres in feeling and emotion, more than in reason. A man of rich religious experience may feel resentful of any efforts to explain his experience in terms foreign to feeling, particularly when these efforts are made by one who has not had the experience. Feeling resists, if it does not defy, analysis and description. Such description or explanation is not, in itself, religion, which must be experienced to be understood. Nothing but religious life will beget religious life.

And yet religion cannot live apart from the reflective and rational, apart from philosophy, whether so recognized and named or not. As Glanvill remarked: "There is not anything I know which hath done more mischief to Religion than the disparaging of Reason." The affiliation between devotion and ignorance, and that between learning and agnosticism are only too familiar. If religion is to regain its influence, a crying need in a world in which power and technique have so far outrun idealism, these affiliations must be broken. If re-



ligion is to attain to its natural position as an expression of the fullest life, it cannot close any roads of the soul, for all touch and give a view of, if they do not lead directly into religion. "There is no calling or pursuit which is a private road to the Deity." If men are to be led to see religion as the basis of life, it must offer to each man a road which he can travel. If religion is true, then there must inhere in it the ground for a harmonizing of the varied contradictions of existence and the perversities of men's lives. Religion cannot be accepted, if it is valid only in particular spots and occasionally. It can only invite scepticism and doubt until it submits to and triumphs over the test of all its principles and shows that in it every fact and incident has a place.

To see and understand religion as affluent and all-embracing, demands a broadening and deepening of experience, and it demands reflection. But reflection is the spirit of philosophy, and any religion involves its own philosophy. Every man has a philosophy which is expressed in his way of life; and "whenever you scratch a conviction you find a philosophy." It is clear, then, that when men disparage philosophy they have in mind some particular philosophy, or are expressing an unconscious repugnance to being required to render an account of their own philosophies. If our intellectual faculties have the function of regulating conduct, and have as their materials only the data of experience, they must, as

Willam James observes, find themselves elaborating a conception of the universe justifying conduct in accord with the facts experienced. Men must philosophize. Whenever feeling or action suggests a question, and we seek a sufficient answer, philosophy must arise. Thus with reference to religion, as Caird says:

“Granting that the act of spiritual apprehension is quite different from intellectual assent, there is still a place left for reason in the province of religion. The science of acoustics is not meaningless because we can hear without it. We act before we reflect; and religion must exist before it can be made the subject of reflective thought. But in religion, as in morality, art, and other spheres of human activity, there is the underlying element of reason which is the characteristic of all the activities of a self-conscious intelligence.”

Religion and philosophy cannot be sundered if religion is to hold the minds, as well as the hearts, of men of the present day; and they are inseparable because they have as their common goal the Real, and because both deal with the human personality. Philosophy cannot ignore religion as a great fact of human experience and history; and religion in so far as it is institutional, cannot ignore philosophy because men, as a historical fact, have always felt the need of and have accordingly used philosophy in describing and formulating religious experience. The best example of this, perhaps, is Catholicism which, since the time of Thomas Aquinas, has rested upon and been defined by the philosophy of Aris-

totle. Aside from the facts of such historic formulations, moreover, philosophy is bound to assert itself for each reflecting individual in his inevitable attempt to make clear and reasonable whatever beliefs he may already hold, and to find the way and freedom to supplement these beliefs. Immediate religious experience has to be put to the test of reason; and since religious beliefs are necessarily bound up with beliefs about the nature of reality and the world, these beliefs must be defended against, or brought into harmony with, views about the same things derived from other sources.

There must be a winnowing to separate the wheat from the chaff. We must find what is abiding and what is merely transitory, what is inner and essential and what outer and merely formal, if religion is to assume that position of permanent influence in the life of the individual and society which W. H. Chamberlin saw for it. It is in this discriminating inquiry into the bases and essentials of religious belief that philosophy can and must be brought to the aid of religion if the latter is to maintain any appeal to the men who refuse to do violence to their consciences by accepting a content for religion that does not square with the tested and accepted conclusions in other fields. The several paths to belief operative in different men are important, but no one of them can rightly usurp the function of another; and among them the intellect has the power of interpreting and coordinating, and of

thereby giving that conformity to reason, without which no particular religious faith is likely to persist.

It was this effort to harmonize inner with outer experience, religion with science, that led W. H. Chamberlin into the field of philosophy from that of mathematics and science, for the traditional work of philosophy is that of mediating between the demands of science and those of the moral and religious life. To W. H. Chamberlin it functioned in safeguarding the values of this life from perils threatened by so-called scientific free-thinking and the general growth of reason; for the scientific mood and method are inherently sceptical, and scientific activity, with the fascination which it has for its devotees, comes so to preoccupy the mind as to tend to crowd out the aesthetic and religious moods. A philosophy which sets no tasks is not a real philosophy, notwithstanding there have been some of its devotees who regarded their work as simply the intellectual game of building a coherent world in thought. Hume, in times of disappointment and bereavement, confessed to beliefs which had no place in that logical, theoretical system he had constructed as a diversion; and various Neo-realists, who are wont to confess a mental kinship with Hume, have likewise held the office of philosophy to be the construction of a logical edifice which touches the actual life of man, if at all, only incidentally and indifferently, even though, with

Russell, they may exhibit inconsistency in granting that "psychology is nearer to what actually exists" than is logic. The real task of philosophy is the harmonizing of human experience; and until Neo-realists are able to account for the facts of this experience as a growing reality, there are many who will agree with Croce that their system is not philosophy at all. ,

If the proper work of the philosopher centers in the *total* of human experience, he must begin with a high regard for man, and with the faith that he will find in the fruits of his labors something more than a rounded logical synthesis. He will not find his goal in an inert realm of logical categories and mathematical symbols, denuded of color, warmth and life. Unless he shows what his categories and symbols stand for in terms of human life, he has either not taken his calling seriously, or has quite failed in it. To know a thing we must realize and relate it in the world of life and values. The call of philosophy is rightly, as held by thinkers of old, the call to a high and consecrated life.

#### THE SUPREMACY OF THE SPIRITUAL

Various systems of philosophy have failed the test because, in their formation, the physical and mathematical sciences constituted the dominant or exclusive basis. In consequence they have been one-sided and incomplete. Such an approach is doomed to failure at the outset in the minds of men



who know there are other influences and other ends than the material. W. H. Chamberlin early found that such an approach could not succeed, because he saw that logic was but an instrument in a more comprehensive, purposive activity. Accordingly, he began with, and relied throughout upon the data of biology and psychology, realizing that life can be understood only on the basis of the sciences of life. The result was his exaltation of purposive and adaptive activity, of spiritual force, of feeling and intuition, of personality and freedom. Man is, of necessity, the measure of all things. Reality is to be judged, not by the arithmetical average of men, but by the highest and rarest among them. The greatest men and their visions give the truest indication of what reality is fundamentally like. The best we can think is an index pointing to the best that is.

This feeling that spiritual existence and spiritual values are supreme, that in our highest endeavors and ideals we are linked to and aided by the basic reality of the universe, lies at the source of all religion, however obscured by forms or the old clothes in which it may be dressed. The study of religion in modern times has discovered the fundamental place of such feeling and experience in human life; and because this feeling is a basic and unique element in life, religion can never disappear. It is a natural and imperative activity of human nature. This feeling, as interpreted by William James, is that "the visible world is part of a more spiritual

universe, from which it draws its chief significance." The outer world is perpetually changing; there is not a material object that is not taking part in this strange process. Yet, as Herbert Spencer noted, men can never "get rid of the consciousness of an actuality lying behind appearances." Religion implies that this deeper, more permanent order underlying and sustaining the changing world of sensory experience, is spiritual in character, and that to it we must look for aid in meeting the enigma of the observed world.

"Religion is, fundamentally, on the human side, man's protest and appeal to the Supreme against the sorrows, indignities and sins of this present world. It is the endeavor of man through that appeal to unite himself with the life of that unseen and ruling world, and so to win the power from it to dominate and transmute the life of time. That is to say, in essence, religion on the human side, is simply the sustaining endeavor to meet the great problem of the destroying nature and the struggling personality. All religions have this at heart. They, one and all, start from an act of faith in an unseen world which is mightier than the world of sense and time, and which is either already friendly, or may be made friendly by the worshipper."

Religious feeling is the sense of not being alone in the world. We feel baffled and ill at ease in a world that seems to work against us and to destroy or take away the things we love. There is something wrong with the present world and our fragmentary existence in it. The solution of the problem lies, for the religious man, in recognizing and

making proper connection with the spiritual universe. The religious life means a life of contact with a higher reality, that supports and yet transcends the phenomenal diversity of the physical world, a life of communion with God.

#### THE MYSTIC OR INTUITIONAL EXPERIENCE OF GOD

The religious man believes that he intuitively finds and knows the ultimate reality. The mystical experience gives a deep sense of certitude regarding God and the spiritual world. As John Tauler asserted: "The man who truly experiences the pure presence of God in his own soul knows well that there can be no doubt about it." Out of such intuition wells an aspiration towards an excellence never actually attained by men, toward all that is better than our present natures. It is such aspiration impelling toward higher acquisitions and improvement in individual and society, the fire of spiritual vision and moral idealism, which is the important thing in religion. Therefore the church can never free itself from the mystic spirit. To attempt to do so would be an error, for this spirit has been the very life of religion. As Royce says:

"Mysticism has been the ferment of the faiths, the forerunner of spiritual liberty, the inaccessible refuge of the nobler heretics, the inspirer, through poetry, of countless youths who know no metaphysics, the teacher, through the devotional books, of the despairing, the comforter of those who are weary of finitude."

Religion represents a phase of life immediately accesible to intuition; and consequently important for a philosophy of religion is the position assigned by W. H. Chamberlin to intuition and feeling as pathways to reality, and as legitimate sources of belief warranting high consideration and the test of living. It is important because it carries us beyond scepticism in its postulate that we can directly experience reality.

He held to be true and deeply significant such experiences as described by Wordsworth, in which men feel intensely the presence of God.

*In such access of mind, in such high hour  
Of visitation from the living God,  
Thought was not, in enjoyment it expired,  
No thanks he breathed, he proffered no request;  
Rapt into still communion that transcends  
The imperfect offices of praise and prayer.  
His mind was a thanksgiving to the Powers  
That made him; it was blessedness and love.  
(Wordsworth, "Excursion.")*

These experiences, W. H. Chamberlin said, are "manifestations of God himself to us," and in the remarkably uniform testimony of the mystics of all ages, give an immediate awareness of God. The mystic, as Royce says, is a thoroughgoing empiricist. Hence, the belief in a super-human spirit or God, has proved ineradicable. W. H. Chamberlin says further: "The way to this intimate communion with God exists, and so man can, by striving,

come to know Him in the primary way." It is not true, he believed, that we can know only what we can see or weigh, or measure, or that, to use Bergson's phrase, we "can believe only what we can claw."

#### ABSORPTION IN THE MATERIAL AND NEGLECT OF THE RELIGIOUS

While there have always been men to whom their subjective experiences possessed a higher degree of reality than the sensory facts of the outer world, in this age the subjective, or supersensual world, tends to become colorless and unreal. But there is an increasing attractiveness, in the visible world, because the material tasks it sets are so increasingly absorbing that most men find little or no time for reflection, or for affairs of the spirit. The modern situation has not thus favored a religious basis of living, for this absorption in tangible things has given them the place of prime reality. Thus the vision of men is partial and distorted; they know the prices of everything, the values of none. As children of a materialistic age, too often, with Hume and his successors, we look for a self and a God consisting either of ordinary matter, or of a mere shadowy attenuation of it. By such searching we shall not find Him; but if we open our minds as little children we may perceive with Ruskin that the Spirit of God is around us in the air we breathe, His glory in the light that we see; and in the fruit-



fulness of the earth and the joy of its creatures He has written for us day by day His revelation, and He has granted us our daily bread. God is thus about us, with us and in us just as Jesus taught. We do not need to seek Him; we need only to become aware of Him. As we do become aware of Him, He appears more than a conception,—He becomes in an increasing degree a perception,

Great prosperity, like great misery, commonly brings on a decline in religion; but such periods of decline in time bring reaction. Apparently men need to take an occasional vacation from religion, in order that they may in time see what they lack and really have to have. Under conditions of material prosperity, when religion declines, we often see efforts to make business a religion. This is as incongruous as those endeavors, familiar in the Middle Ages and its surviving institutions, to transform religion into a business. Religion is made to sanction industrialism by attaching value to productive activity, to tangible results, with little question as to the meaning or utility of the products. But average men and women are not satisfied for long with such an ideal of productive work as "a means of grace, precious for its own sake"; and under the present dominance of material ideals, it is not surprising that men should express their resentment in books bearing such titles as, "Civilization, its Cause and Cure." It is interesting and significant to observe that, in adversity, Germany

seems to have become aware of the inadequacy of that materialistic philosophy in which she formerly gloried, and that her thinkers are turning to the mystic or intuitional philosophies of the East.

It is daily becoming more evident that material pursuits and the life of a purely worldly culture are failing to satisfy men. They are beginning to find they are not well guided by utilitarianism. Men cannot permanently renounce aspirations and demands connected with all that gives meaning and dignity to life. Because material culture alone affords no basis for the satisfaction of these aspirations and needs, it would seem that men, sooner or later, must turn to religion; but the modern character and whole posture of life make more insistent than ever before the demand that religion be made free from the cancer of emotionalism and the blight of superstition, and that it be something to satisfy both the logical and the appreciative self. It must give a rational answer to the question of how we are to conceive the relation of the supreme reality, or God, to the fragmentary existence of men and to their experience in this world of change. How are we to think of the God whom many men believe they have experienced and known intuitively? What is the manner of His relation to Nature and to men? Whether one is to have a religion about which one can talk, and what the essential character of this religion is to be, depends upon the answer to these questions.

## THE NATURE OF GOD

At this point a question arises as to how far the effects of a belief may be dependent upon the objective truth of that belief, as to what extent the existence of an inner need is necessarily correlated with an objective means of satisfying that need. In Biology it is recognized as a simple fact that needs do arise only where satisfactions exist, and satisfactions are not found where no need is; in a comparable way the economist recognizes that supply accompanies demand. There is, consequently, no *a priori* reason why the existence of a spiritual or ethical need, or demand, is not evidence of its own normal satisfaction. We are beings with desires to be satisfied, and these desires are centrifugal, pointing to an objective world for their satisfaction or realization. It seems obvious that only in so far as we are adjusted to the objective world can we realize our desires. If we can act as though a certain belief were true, and the environment ratifies our will, we are justified in concluding that the belief is not merely a projection of our subjective desires, but has objective reality. As James points out, science itself has grown up in response to a need men felt for a rational consistency in the material world, a belief for which they had no *a priori* grounds and the need has proved prophetic. What is hypothesis in science is faith in religion, and it may well be that religious faith is similarly prophetic of objective reality; and that its effect on life

is a legitimate test of any philosophic doctrine.

"The soul of man has built itself nobler mansions, has constructed the ideal world of religion, even as the swallow builds her nest, in order to feel cozier and more at home in an otherwise cold world." The question is whether the religious ideal of a world supplementing the ordinary sensory one upon which man persists in acting has a real basis. As to this W. K. Wright says:

"Man is placed in a real environment, not an imaginary one. If there were no Being in man's environment, to which the conception of God in some measure corresponded, man would not best succeed in adjusting himself to his environment by belief in God: such a belief would, in that case, be entirely quixotic in its effects on human conduct. But the opposite is the fact. Therefore there is a God. To be sure, our idea of God may not be very adequate. It may be as imperfect as the conceptions which we might imagine that the tiny inhabitants of a pool of water have of us. But every philosophical believer in God is ready to admit that our conceptions of Him are symbolical. The fact that the conception does work in human experience, that it does enable men to conform to the requirements of the world in which they are placed, and to achieve fuller life, is evidence for the contention that the conception is not an illusion, but that, however inadequate it may be, it is at least symbolical of ultimate reality."

The undoubted cases of mental projection are pathological. Subjectivism in religion is as hard to reconcile with our sanity and the rational interpretation of the world as it is in science; and the im-

portant fact stands out that religious ideas do work in a positive and health-giving way which strongly indicates that the actual world validates and ratifies them. Religious intuition and insight have preceded proof; and the proof of religion comes in the living of it. Living a belief, in turn, may increase the insight.

If all experience be real, the religious life of humanity indicates nothing as more real than God, for the religious consciousness carries the conviction that it is communicating with God. No conception of the universe that does not involve belief in God has ever been able to satisfy the demands of human nature; and philosophies which do not rise to it, but represent the universe as hostile or indifferent, paralyze the springs of action in men. The God whom most persons need for their normal motivation and health, is a living God, who is a personality and power not themselves, a higher consciousness affiliated with their own, a God who understands and sympathises. It was such a God that W. H. Chamberlin's faith and reasoning led him to postulate. He says:

"God differs from man in degree and not in kind, as our whole attempt to construct an idea of His relationship to men in terms of the experience of men implies; but He is far in advance of us in power, knowledge and love." And again: "Nature is entirely constituted by Intelligences, beings with the power to do, to know and to feel. But among all these Intelligences, some are more intelligent than others, and God is more intelligent than all.



Upon God all of us depend in a special way, though our dependence on each other is clear. But God depends also upon us, and without us would have no environment, no adjusting attitudes, and so no personality. And so, although God is immanent in our lives, we are, in the same sense, immanent in His life, and like Him, save in the degree of His power and intelligence."

God, as he conceives Him, is not the perfect and all-embracing Being pictured by pantheistic and absolute philosophies. In views of God as absolute there is always the fundamental difficulty that if He is infinite and so stands in no social relations, and in no physical relations outside himself, He cannot be conceived as a person. In such cases, too, there is the difficulty, never successfully surmounted, of explaining all the actual suffering and evil in the world as parts of One supposed to be omnipotent and perfect. The difficulty dissolves at once in W. H. Chamberlin's pluralistic view in which God appears as only part, though the highest part, of a world in which from the beginning there have been other free causes at work. God is not responsible for the evil and imperfection in other free causes; and there is the prospect that this evil and imperfection may be meliorated or removed. The God in whom he believed is "not a God of whom we speak in the neuter gender and in the third person as of some general law, but a God whom we may address directly and intimately as 'Thou'; not a distant God enthroned, majestic and impassive, on high, but a God who will descend

*I'm afraid his  
Mormon background  
gets away with  
him here!*

into the dust and degradation to suffer and labor there, to join us in our daily struggle against the powers of evil and all the obstacles arising in our path, a God who knows and appreciates our ideals, and who collaborates with us, and we with Him, to bring about their realization."

W. H. Chamberlin said:

"God could only reveal His character and the nature of the most satisfactory living through a human life fundamentally like His own. Jesus taught that God was present in the world, immanent in Nature, blessing with sunshine and rain the just and the unjust, and clothing the lilies of the field in their splendor. But in trying to describe His character he had to select the best he could find in man, as man was already known by men. He drew the picture of a human father silently and hopefully yearning over a wayward son, until that keen and watchful love caught sight of them, repentant and returning, and caused him to run and meet him long before the dull regard of his son enabled him to see the father whom he so much needed. This, means Jesus, is the way God loves us men, and yearns over us when our lives are meagre and rebellious."

"God is limited, because of the nature of the world whole, in his power to create a better world for men, as a teacher is limited by the interests and ideas of students, or as the Great Teacher was limited in his efforts to establish certain interests in the lives of men of his time."

God has an environment, and stands in social relations with beings of various grades of intelligence, many of them of a higher order of individuality than man. The world is a society of spiritual beings of diverse rank and individualities. Basically spiritual

and pluralistic, it has nothing of the complete and already made about it. Order and harmony are being progressively achieved through the voluntary cooperation of members of the social whole with God, who is such a living and personal Being as our heart has need of.

The realm of organisms ordinarily recognized as living is pervaded by purposiveness. In men and lesser beings we see, what no amount of rhetoric and logic can explain away, that conative activity is an effective factor. In the pluralistic view of the world, all changes in Nature represent phases of similar value-producing and value-sustaining activities. Nature is teleological, for, being a social complex, it must throb with an expansive life energy, and be a varied manifestation of the Will to Live. Nature is Nature for a purpose. That is why the changes in the world have that directional, and usually progressive, character that we recognize everywhere in the evolutionary process. This coherence is not logical, but teleological.

Evolution is a continuous, creative process, in which new qualities and results arise, and higher values are achieved. Everywhere the evolutionary process has these characteristics, and harmonizes with this view that the reality in this process is purposive, and therefore is life with its forward-living, expansive energy and will. Mechanism and determinism, therefore, cannot be true in evolution, because this process involves more than a rear-

rangement of the given, more than the blind and inevitable interaction of unconscious forces or mass particles. A mechanistic evolution, such as that of Spencer, can derive only what was put in at the beginning, and so does not explain the facts of a process that represents a continuous growth. Evolution is an expression of life that is free and creative, an expression of a ceaseless spiritual adventure.

God is not an omnipotent perfection back of the universe, nor is he blind and purposeless. He is Himself a growing and achieving Person, free and unceasingly active, the principal power back of the evolutionary process in the world, a process in which old needs, organs and institutions are being continually superseded by others adapted to the requirements of new and higher situations. But God is not the sole power concerned in the creative process. Nature is a social product, in the formation of which men and superhuman personalities take part. Men continually and deeply need God; but God also needs and is dependent upon men in a common task of bringing order and harmony into a world that is unfinished. Christ taught this thing, that God is not absolute, but rather a finite consciousness, a Father and Friend who desires our welfare, and asks only our cooperation in casting out evil. That men may cooperate with God follows likewise from the thought of the apostle that "we are all laborers together with God." We are

not only akin to, but are part of, the power that is making the world and achieving a higher condition within and for itself.

### MAN'S PLACE IN THE WORLD

Man's place in the world has been from the beginning an important and dignified one. He is not merely an adjective of God, or a spark or stream from the Divine, as Bergson would have it; he is a distinct center of activity, free and individual, for, as W. H. Chamberlin writes: "Unless we coexist with God, there was no ground for his living and growing." Hence, "Our powers are logically prior to God's creative task." In His support and sympathetic cooperation, "God has shown his love for man, an eagerness to have him develop in more of his unique life, a reverence for his individuality, a desire to cultivate it." The human individual is spiritually distinct, and his self is a reality. For religion this belief is equally important to that in God, because the self is a citadel of spirituality, without which religion cannot exist. If there are no selves as distinct spiritual entities, there can be no religion. Philosophies such as Agnosticism, Materialism and Neo-realism, which do not culminate in a belief in God, likewise have no place for selves as entities. Theirs is a psychology without a self. On the other hand, the fundamental emphasis placed by W. H. Chamberlin upon the reality of the self, together with his equal insistence upon a great spir-



itual power and head, or God, the principal objective reality behind the appearances of Nature, and supporting man in his strivings, assures a basis from which a high type of religion must arise. The adequate statement of these principles of his philosophy is the presentation of religion in its essence.

His conception of the self has great significance for religion because of its implication of ethical freedom and responsibility. Though the basic powers of the self are logically prior to the creative task, they could initially have constituted little else than bare possibilities. The actual selves we know are achieved, but achieved primarily by the efforts of the individuals themselves. Their initiative, their purposes and strivings, are expressions of the primary power by which souls grow. The individual's interests direct his activities, and these interests generate new ones which may in turn become solidly incorporated as automatic power in his life. Many of these interests are taken over from others, who become active or immanent in his life; and some are repressed because of opposition or lack of sympathy from the same source. There is the religious sense of support and inspiration from God himself, the mystic spirit which is "another name for conscience, for freedom, for the right of the individual soul, for the grace and privilege of direct access to the Redeemer, for the presence of the Divine Spirit in the heart." Thus, while man is part of a social whole, and can be understood only as

such, his freedom and individuality remain and put the responsibility of choice and action squarely upon himself.

Religion, as W. H. Chamberlin understood it, was a religion of self-help and of helpfulness of others, rather than of being helped. The silence of God of which men sometimes speak may be only an eloquent silence like that of Jesus to Pilate's question. What is truth is revealed only to him that loves the truth. That is, God does not speak where man can speak for Him. The blatant powers of the world are the powers of evil; God's power is more like the steady power of gravity, or the power of the ocean which Thor tried to drain. Nor does God take up room that man needs or can fill, in spite of the feeling some deniers of God seem to have that a sense of His reality would block their personal ambitions and desires to become supermen, or detract from their personal importance. Man remains a free and intelligent being, capable of shaping his circumstances as well as being shaped by them, "master of his fate and captain of his soul." The religion conceived by W. H. Chamberlin is one that must be seen as a call to high spiritual adventure, to consecrated service, a religion demanding the performance of the stupendous and miraculous by man himself.

#### GOD'S COOPERATION WITH MAN

Fundamental though the call is for high accom-

plishment by man himself, religion must be seen as something more than a religion of humanity, or a religion of healthy-mindedness. Greatly as we need and sustain each other, the highest state of bodily and mental health requires faith in God. Without that faith men are not motivated to the full. The essence of the religious thought of character is the

“Conviction that God and man are so near together, so belong to one another, that not a man by himself but a man and God, is the true unit of being and power. The human will in such sympathetic submission to the divine will that the divine will may flow into it and fill it, yet never destroying its individuality; I, so working under God, so working with God, that when the result stands forth I dare not claim it for my personal achievement; my thought filled of One who I know is different from me while He is unspeakably close to me, as the western sky tonight will be filled with sunset. Are not these consciousnesses of which all souls that have ever been truly religious have sometimes been aware?”

God sympathizes and cooperates with men in their efforts to achieve and to increase their powers to win fuller lives. Our bodies, and much of the instinctive life of men and animals, are sustained by His automatic responses to our needs; but these automatic responses “presuppose the power to make conscious response to individual initiative.” “Being in immediate relationship to men, God as a moral being must strive to create life in men; but He must wait for their interests to develop the sense of need to which the growth of these give rise, and

then, through faith in men, He must labor in a hope for the becoming real of the unseen." God is willing and able to aid us in our efforts to achieve fuller lives, higher personalities ;

"But any successful effort to aid us in our conscious choices or preferences must be exceedingly delicate in order not to destroy the very initiative he desires to conserve. All such efforts must relate themselves to the attributes of the one to be helped, and the motive must be full of the unselfish love that would tease out more of that unique life that is loved and desired, cause more of its hidden treasure to unfold and become manifest. Such love must rejoice in creating new attitudes and is entirely opposed to the attitude that would coerce or mistrust the initiative of another, pre-establish its bounds, and thus stunt growth and block one's creation of new life. To create new life in efforts to aid the life of choice, God must recognize the reality of others and reverence them. He needs them and depends upon the glory to be realized in the lives of others. The highest type of life must be a preferred one, and one which even in isolation has learned to prefer the life which can be trusted. Its development must tax the highest powers in existence." (W. H. Chamberlin.)

#### FREEDOM AND IMMORTALITY

At this point the problem of immortality arises. Faith in a life beyond seems as natural to man's religious consciousness as is belief in God. God "has set eternity in his heart," and an instinctive belief in a life after death is ineradicable. The hopes of men rest in the persistence of that which is highest and best in us, the survival of the supreme

values and ideals of the good, the true and the beautiful. "No value can perish out of the world." Religion, along with belief in God, carries an interpretation of life that rests on broader and deeper grounds than that of time and sense; and this insistence on the conservation of values is an essential manifestation of religion. In so far as the values exist in, or are identified with, selves, immortality is certain. In that realm of mind or spirit in which man has his vision of God and is conscious of commerce with a spiritual realm, time and space do not bind. Life is ever more and bigger than it seems, and men find it difficult to believe that they are living in a world of illusion. The spiritual powers are not confined by this physical life. As consciousness of one's spirituality, in the sense of independence of sensory life, grows, it becomes more assured of its own existence and of a world of spiritual powers that are the real and therefore the eternal. Thus belief in immortality is integral to the religious world-view and is a philosophic rather than a scientific question. Immortality is not a question that at present can be profitably discussed on strictly scientific grounds, though science leaves the way open for the belief. The analytic method is not likely to illumine it, for it is not so much the stones as the way they are put together that counts. And whether or not one believes in immortality must depend essentially upon how the belief fits in with



the view of the world-whole to which reason and experience lead one.

Man, through all his development, remains free and self-responsible, free in his interests and aspirations, free in his thought and intercourse, free in choice of action in his world and environment. He remains a self-creative, self-achieving individual whose acts bear the stamp of his personality. This freedom is dependent upon the *uniqueness* of the self. It means a partial self-determination, the ability to remain true to whatever is unique and distinctive in the self. In this philosophy the uniqueness, or distinctness, of selves is an ultimate fact, and they are necessarily presented as eternal. Their individuality persists, whatever the extent to which they alter or grow. Permanence and change are reconciled in the self. Selves constitute the ultimate reality that survives under the ceaseless change of the phenomenal world. The problem of immortality in its most general form is thus a fictitious one.

This position of the problem is confirmed also when we raise the question of the nature of time. Careful consideration reveals that both time and space are qualities characterizing sensory appearances; they are modes or categories in which the mind arranges its sensory experiences. Time and space are in the mind, not the mind in them. This is what physics in its theory of relativity is finding, that space and time are abstractions from an origi-

nal continuum, and that we have not one absolute time, but numerous individual times, and that we invent or construct general time by noting items or incidents in the separate times that agree. Every effort that has been made to understand space and time has presupposed mental activity. W. H. Chamberlin says: "Time and space and matter are absolutely real, and are coeternal with the mind; but the mind must be thought of as embracing them, and therefore as their eternal author." Selves, or subjects of experience, perceive objects which appear in time; these items of experience are temporal, but selves, or experience in complete unity, are not thus temporal or time bound. In this view the only logical question respecting the self is not one of persistence, but one of existence.

The way to belief in the immortality of the self is not only left open by this philosophy, but such belief is a necessity. There are subsidiary questions of great concern to the individual, which are inseparable from belief in God and a rational universe. The average man wishes to know more than the answer to the question of bare survival. No one doubts that traces of what we now are will forever remain in the universe; nor does he doubt that our lives will have consequences in the lives of our children and others after we are dead, perhaps as long as the race survives,—which may not be long as eternity runs and science predicts. The only question that presents a problem of real mean-

ing is: Does the individual himself live and persist? Does his personality built up by and upon the self in cooperation with God and others survive the loss of the support symbolized in body and brain? Does the self in passing off this mortal stage retain its essential attitudes, interests and memories, and its ability to meet, recognize and communicate with other personalities he knows here? W. H. Chamberlin believed with Plato, that, while the body is but an instrumental and temporary aspect of life, a *vehicle* of action but not its substratum or source, a part of the unreal "world of becoming," the real person belongs to and finds itself at home only in the invisible world of changeless reality, not in this "bourne of time and space" but in a sphere St. Paul indicates when he writes: "The things that are seen are temporal, but the things which are not seen are eternal."

The spiritual longing for life after death which most men have is, in many, connected with an intellectual demand that human and cosmic efforts be not futile. It is difficult for many men to believe in God and the rationality of the universe, a universe in which man appears to be the highest product, if after so much time and effort spent in bringing forth this product, it is, after a brief period, to be obliterated, and with it all those things men prize. If this is a moral universe it must be completed by a vaster realm beyond this sensory, fleeting life here and immortality seems indispensable

for vindicating the moral order of the complete universe by furnishing a means of redressing the wrongs, inequalities and partialness of the temporal life of this earth. While high ethical conceptions may be independent of any set belief in a future life, most men find in it a moral incentive and a vindication of their moral consciousness; and Pascal held that "the decision of this question must make a vast difference in the principles of morals." It is possible for many to work eagerly and effectively without faith in their own continual existence; but their incentive would be likely to lose much of its edge if the shortly oncoming extermination of all men were postulated, so that labor for future generations would seem likewise futile. This general moral argument appealed strongly to W. H. Chamberlin as it does to many. He states the case thus:

"Life must not be identified with the body, nor should the death of the body be thought of as the destruction of our lives. We have come to view the body as a great instrument slowly and patiently developed through many millions of years, as a gift that permits us to enter upon this present and very precious season of growth, of growth in character and principles of action that will rise again into other seasons of growth. For the time and the energy devoted to the creation of the human body and the correlated free agency of man may be taken as a measure of God's interest in man, and as a promise, like that which is guaranteed us by the exalted character and life of Christ, of personal immortality, or that through God's resources we shall have such aid as will be needed in order that we may continue to be conscious of ourselves, and, of

course, of those through whom we have been able to achieve self-consciousness here, in those other seasons of growth."

As touching this same theme we may quote the concluding paragraph of an essay by W. H. Chamberlin written a short time before his death:

"Man must die, and pass into a spiritual state; but if he should thereby lose his self-consciousness, the whole work of creation would be balked and stultified. We are justified in the strong conviction that in some way, we do not need to know how, men pass into a spiritual realm and become members of a heavenly host. And it seems quite possible that many may soon learn to extend their power to immanence over the lives of earthly men in imitation of God himself. As a member of this invisible or spiritual host, participating more fully than on earth in the enjoyment of eternal values, and not far from us, man lives his fullest life."

The thought involved here is that man, as he exists here, is not the final goal. His present life is a stage, a transition, in a development and purpose that leads upward, and the highest ends and values he can vision and pursue are relevant to that purpose even though the outcome cannot be seen. There appears the possibility of the person's rising on an advanced plane, of his surviving in a higher degree of individuality. The life of man is seen as a continuous growth and progress. W. H. Chamberlin draws his conclusions as to the direction and nature of that growth from reflection upon the de-



velopment of men as observable now and from the results already given as to the character of God.

### CONCLUSION

Man in his development progresses as part of a society, for "as a system of interests he is not a spiritual reality at all apart from his spiritual environment, apart from his fellow creatures of all grades, including the extra-human spiritual reality, or God." "Our environment is a part of us and is entirely personal. Our relationship to others is presupposed in knowing them, and so is ultimate, and not capable of being pictured or imaged. We cannot constitute by an attitude what must exist in order that an attitude may be." "There seems to be an appreciation of the words of the Man of Galilee, 'I am in the Father, and ye in me, and I in you.'". There is a union or solidarity of men in society, and these men work best and achieve most when contributing to the perfecting of that society. In such a solidarity, or superorganic system, society is lifted to new levels by its highest and best members, who suffer most for the common good.

*Can it be, O Christ in heaven,  
That the highest suffer most?  
That the strongest wander farthest  
And most hopelessly are lost?  
That the mark of rank in Nature  
Is capacity for pain,  
And the anguish of the singer  
Marks the sweetness of the strain?*

This must be so. The wise must suffer for the foolish, and the innocent for the guilty. "No one can achieve anything or be anything good without benefitting his associates, and ultimately the whole of society." (W. H. Chamberlin.) The individual's natural life, being bound in its destiny with that of society, is thus one of cooperation, love and service of his fellows, apart from whom he can find no real good or values. His natural life is social and moral. Recognition of these true values would cure the ills of our present civilization by destroying the lust of accumulation and the accompanying effort to exploit one's fellows for personal gain. It would prevent the deliberately bad and grudging work so seriously hampering production in these days; for it would make clear that, as W. H. Chamberlin says, "There is no true success, no abiding satisfaction, no happiness, save as we engage in our true task in subordinating every act to the work of creation in the spirit of love of God and all men whom we can help as His children and our brethren."

The religious life appears as natural; for the life closest to reality and most in harmony with it in its concreteness must take cognizance of God as the most "supremely important among the persons with whom we live in social relationship."

"Through faith in Him and in the values achieved in serving Him, and through striving to achieve these joys, we create more of the new kind of life and come to discover a new type of value. In the thoughtful and

loving service of God, we create, discover, and come to enjoy spontaneously religious values. These new values differ in their intensity from those achieved in loving service of others only as the reverence for Him is greater than the reverence for men. When men in their several callings, through a passion for our Father and through the heightened power to become faithful in performing their work in the midst of their neighbors, and in satisfying the needs of those whom they can help, in general conscientiously watch the bearings of their acts, with a view to the well-being of others, they have become perfect men. Such perfect men are members of the Eternal City and with God and Christ are the most potent forces in Nature. They are friends of God and are safe at home with Him. To them the lilies of the field reveal Him. As one is in the sweet music he produces, so to them, God is in the rippling stream and in the breeze as it sighs through the trees. By the roaring sea and on the quiet mountain top, they feel that they are in the presence of their Almighty Father and they enjoy the sweet influences that accompany the thought. The elements everywhere are His tabernacle and the whole world is full of His glory."

Religion is connected with the highest realities and inheres in the depths of human personality, of which it is, therefore, a natural manifestation. It is consequently a dynamic power which is exercised independently of the varied forms in which it may from time to time find expression. As religion belongs to man's most intimate self and is significant of the nature both of himself and of the universe, it does not have its roots in any one sense or faculty, but is an expression of the whole personality. It

is bound up with the right working of our natures and is the expression of a normal reaction to the universe. That the religious life is normal and in harmony with reality, is testified to by its power to produce in man a sane mental and physical condition, a condition of fullest development and optimum activity. Practical psychologists are coming to recognize this and to stress the danger of an atrophy or suppression of the religious emotions. It is becoming recognized that "For society and for the individual, life without a general world-view is a pathological disturbance of the higher sense of orientation." It would seem that the religious world-view is in a special way necessary to prevent pathological distortions and degeneracies in life. In so far as religion does prove itself in living to represent the normal and valid, by furthering life and clarifying thought, it carries its own credentials and supplies its own vindication of the truth of the bases on which it rests.

The normal, most concrete, life of man, the only one that releases all his energies in paths that accord with his actual nature and that satisfies his deepest emotional and volitional tendencies, appears to be the moral and religious life. This life was summarized by Christ when, in the first great command, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind," he gave the condensed essence of religion; and in the second, "Thou shalt love thy neighbor as thyself," he gave

the essence of morality. Love manifested in loyalty to God and loyalty to man is the highest value. He taught that to know and value justly we must pass beyond any merely self-regarding scheme of life.

We rise in the scale of being and happiness only through a course of action based and developed on sympathy, loyalty and love. Christianity is an inductive, a pragmatic, religion in which the practical results of actions can never be excluded. "By their fruits ye shall know them." That a life lived in accord with the principles he taught would be proved by experience to be the most satisfactory and the fullest was Christ's confident belief. He constantly admonished his hearers to try for themselves whether the things he said would prove true or not. He relied on the test of living, the test of time, to prove their truth and clarify their meaning. "What I do thou knowest not now; but thou shalt know hereafter." If men would but live the principles he taught, he felt that they would verify what he said: "I have come that ye might have life, and that ye might have it more abundantly."

Men tend to fall away from the normal fulness of the moral and religious life by becoming absorbed in selfish, or in partial or abstract phases of life. While the natural course of growth carries him to a closer harmony and sympathy with his fellows, and to a higher degree of immanence in their lives, he is forever yielding to the evils of the partial view, of selfishness, of a meagre, hollow life from which



he must struggle back to fulfill his destiny and secure his normal peace, health and happiness. W. H. Chamberlin's essay on "The Life of Man" concludes as follows:

"Man may consent to the destruction of his moral personality, suffer the consequent misery, and despair in the grip of the fate that seems to bind him. But the chief triumphs of life are to be found in the faith and love that issue in successful struggles against consenting to evil, or for the preservation of our true lives, or else, when we fall, in successful struggles to redress and renew our lives. But man's life is so complex and his failures are so numerous that most men would perhaps become weary and confused in seeking the full life, and so it seems to them that only through an objective support like the life of Christ as well as the life of God, can they have the persistence and the help needed for its achievement and maintenance.

"As man redeems himself from his various falls and achieves his full life, he also creates in himself the principles of action that are like those which constitute Christ, and like those which constitute God. He becomes full of the spirit that actuates God. And as, often with joy and at times with agony, he lives the life of social service as God lives it, he will often be invigorated by the help, the energy, the healing, the inspiration, the sweet influence, from God, whom he has permitted to become immanent in his life.

"Moreover, he shall then have the greatest confidence his reason or full life yield him, that, whether abiding in this stage of action, or whether he shall have arisen with his principles of action to a higher degree of immanence in our world, that he is dwelling in heaven, a member of the great family of the kingdom of God, his Father. And such a one will be an example of the life of man when seen in its fulness."















